



# **THE PLOT** **IN** **INDIAN CHRONOLOGY**



**BY**  
**"BHARATA CHARITRA BHASKARA"**  
**PANDIT KOTA VENKATACHELAM**





# THE PLOT IN INDIAN CHRONOLOGY

**Author & Publisher**

*"Bharata Charitra Bhaskara"*

**PANDIT KOTA VENKATACHELAM**

**GANDHINAGAR**

**::**

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**AUTHOR OF**

The Genesis of the Human Race, Chronology of Nepal History Reconstructed, The Plot in Indian Chronology, Kashmir History Reconstructed, Historicity of Vikramaditya and Salivahana in English and 13 Books in Telugu on Indian History.

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TO  
MY REVERED PARENTS

# CONTENTS

## CHAPTER I

	Page
1. The Three Important Eras of Bharat	1
2. The Pre-Determined Plot	3
3. Our Puranas	9

## CHAPTER II

4. Modern Indian Historical Research	11
5. Puranic Chronology as given by Sir William Jones	12
6. Puranic History as understood by Sir William Jones	13
7. Kings of Magadha	14
8. Conjecture of Sir William Jones	16
9. Concocted Chronology of Jones	17
10. Criticism on Jones's Conjecture	20
11. Correct Chronology from the Puranas	23
12. Misrepresentation of Jones	28

## CHAPTER III

13. The Sapta-Rishi-Mandala	33
14. Astronomical References in the Puranas (Matsya, Vayu, Brahmanda)	34
15. Kali Yuga Raja Vrittanta	38
16. Table showing the reverse motion of the Saptarshi Mandala after the Great War	43
17. Reference to Historical age in Astronomical Science Books	49
18. Jones knew the Starting Point of the Kali Era	52
19. Astronomical Knowledge of the Hindus	52

## CHAPTER IV

20. Foundation of the False History of Bharat	54
21. Max-Muller's Arbitrary and wrong Conclusion	59

## CHAPTER V

22. A Challenge	64
23. Issues for Controversy	64
24. Interpolations in Foreign Travellers' Accounts	64
25. Puranic Version is Correct to the Letter	65
26. Magadha, Kashmir and Nepal Histories	66

27.	Genuine Histories were Distorted	69
28.	Thoramana	70
29.	Mihirakula	70
30.	Puranic Versions were made Topsy-Turvy	72
31.	Wild Allegations of Western Orientalists against Ancient Indian Historians	73
32.	Meddling with the Puranas	76
33.	True History of Bharat in Brief	77
34.	Tampering with the Verses by Pargitar	80
35.	Need to Purify the Ancient Texts of our Puranas	82
36.	Historical Literature of India	84
	(1. Stein      2. Wilson      3. Col. Tod)	

#### CHAPTER VI

37.	Girivraja and Pataliputra	95
38.	Asoka's Dharma Sasanas	100
39.	Kautilya's Arthashastra	102
40.	Description of Pataliputra	103
41.	Of the Administration of Public Affairs	103
42.	About Slavery	107
43.	The Title of the Gupta Kings	111
44.	Observations of Prof. Berridale Keith	113

#### CHAPTER VII

45.	Yona Rajas in Asoka's Inscriptions	117
46.	The Yavana Kings of Asoka's Inscriptions	133
47.	Ancient India as Described by Megasthenes and Arrian	135

#### CHAPTER VIII

48.	Inscriptions	139
49.	Misinterpretation of Kharavela's Inscription	141
50.	E. J. Rapson's Observations	145
51.	The Kings mentioned in the Kharavela Inscription	147
52.	The Authenticity of Kaliyuga Raja Vrittanta and Bhavishya Purana	149
53.	The Reasons to Differentiate the two Vikramadityas Chandragupta II : Gupta Dynasty	153
54.	Panvar Dynasty : Vikramaditya	154
		156

## CHAPTER IX

55. Age of the Mahabharata War  
(Astronomical Calculation) 157

## CHAPTER X

56. Age of the Mahabharata War  
The Aihole Inscription 185
57. Appendix I Contemporary Kings of  
Magadha, Nepal & Kashmir 191
58. Appendix II Imperial Royal Dynasties 205
59. Appendix III Important Dates in Indian History 211
60. Appendix IV Some Major Errors in  
Modern Indian History 221
61. Appendix V Nagari Transliteration for  
Sanskrit Slokas printed in Telugu script 223

## ERRATA

PAGE	LINE	READ	FOR
25	36	3138	3131
24	11	war	was
30	22	320	322
33	29	from 2641-2669	in 2661
35	29	360 = 2700	360 × 2700
37	10	చ, తే,	కాక, కాతే.
39	26	326	327
39	27	327	326
47	3	వింశతి	విశంతి
47	10	106	110
47	11	2669 + 106	2665 + 110
47	11	433 - 106 = 327	437 - 110 = 317
47	26	176 to 76	176 to 26
59	23	no	not
61	23	loyalty	layalty
63	13	allegience	allegiene
70	15	father	son
71	24	Indraji, they	Indraji. They
73	35	to	so
80	9	fixing	firing
97	20	దాయాదో	రాజానో
118	17	10	13
131	28	600	603
133	26	or	కాక
133	27	లి	వి

# PREFACE

“Kavisamrat”

SRI VISWANATHA SATYANARAYANA, M. A.

About fifty years of the life of Sri Kota Venkatachalam, the author of this book, have been spent in untiring quest after truth regarding the ancient history of India. He has ransacked the indigenous literature dealing with our history as also the great bulk of the eastern and western books, the writings of the western Indologists, and has refuted the illogical arguments of the western historians, and established the truth of the correctness of the historical data detailed in our Puranas. English education has banished sound scholarship in our ancient lore and also genuine zeal to probe into its secret depths. Now-a-days scholarship means being at home with what is written by the western scholars. The western scholars have discredited the hoary past of our ancient culture and tried their very best to bring down the dates to suit their purpose. A thousand changes they have made in the dates and in the names of the kings. The whole thing is confusion worse confounded.

It requires a Himalayan effort and unquenchable thirst on the part of a real nationalist to lay bare the scheme and the conspiracy that was responsible for throwing dust upon the veracity of the Puranic account. At present it is not possible to know the true history of ancient India. Sound scholarship in Sanskrit and the same in English are generally divorced from each other, and the special merit of this book is that it is based on a critical examination of the original Sanskrit texts and attempts to point out the defects in the Indological literature in English.

A correct approach to the study of Indian history, to start with, is to understand clearly the three great Eras that were in vogue in ancient India. Sir William Jones, and the other historians like Dr. Wilson, General Cunningham, Prof. Max-Muller Dr. Hultzsch, Dr. Buhler and Dr. Stein have all accepted, that the Kali Era began in 3102 B. C., on Feb. 20th by 2 Hr. 27'30". Thirty six years before this year the Mahabharata war was waged. That means the Mahabharata war took place in 3138 B. C. Twenty six years



after the beginning of the Kali Era i. e. 3076 B. C. Dharma-raja and his brothers renounced their kingdom and repaired to the land of the gods. That year was the beginning of the Saptarshi Saka or the Loukika Era which continues to be in vogue since that time in Kashmir. These are the three Sakas according to which all calculations in our Puranas and historical records are made. The western historians had known the existence of these three Eras and yet they wrote that no possibilities to ascertain the dates of incidents and kings ever existed in our Puranas. The present author has quoted the very same historians and proved the validity of the dates in the Puranas.

The whole confusion began when the western scholars, rather wilfully ousted Gupta Chandra-Gupta and made Maurya Chandra-Gupta usurp his place. Gupta-chandra-Gupta flourished in 327 B. C., and was the contemporary of Alexander. Maurya Chandra-Gupta lived in 1534 B. C. But the western historians wrongly identified Alexander's contemporary with Maurya Chandra-Gupta. This Himalayan blunder upset the whole scheme and brought terrible chaos into our Puranic dates. And now if this little correction is made, every detail in our ancient Puranas is found to be correct. If this correction is not accepted the vast bulk of the Hindu, Jain and Buddhistic literature appears to be a spurious account of facts and dates. One can know from this that the western scholars have found our historical dates incorrect because they have confounded between the Chandra-guptas of the Gupta and Mauryan dynasties.

The author of this book has proved to the hilt that this confounding is wilful and Sir William Jones, the first historian of India, has changed this date to effect a sort of similitude between the Biblical and the Hindu conceptions of time. Even Max-Muller, known to be a great lover of Hindu culture, accepted what Jones has written, saying in so many plain words, that he accepted this to bring harmony between the Greek and Hindu Chronology. Twelve centuries of time after the Mahabharata war and ten centuries before that are struck off like this and the history we get now is put upon this wrong base. The whole

plot is revealed in this book and the spurious arguments advanced by the western historians have been proved here to be the results of prejudiced minds. The author of this book has spared no pains to prove the correctness of the Puranic data. He quotes copiously from Astronomical texts, which in the Puranas are based on the movements of the Great Bear, and asserts that it is 5092 years since the Mahabharata war to this day and that it is 2811 years since the Mahabharata war to the end of the Andhra dynasty or the beginning of the Gupta dynasty, and the interval is 1500 years between the Mahabharata war and the coronation of Mahapadmananda, and the period elapsed between the coronation of Mahapadmananda and the beginning of the rule of the Andhras is 836 years. It is proved beyond doubt that the traditional calculations of our ancient sages are correct to the decimal and the history of the Kaliyuga kings written in different Puranas is genuine.

In short the author has successfully cleared the doubts that are made to linger in our minds regarding our ancient history and set right the differences that arose because of the western scholars' wrong conjectures in the histories of Magadha, Kashmir and Nepal. Mihirakula and Toramana are said to be Hunas. They are Kshatriya kings. They flourished before the Christian Era. They are said to have lived centuries later. And this is a case where a discrepancy of 1200 years is shown to the discredit of the author of Kashmir history (Kalhana). The western scholars have not only bungled facts and tampered with texts, but they even went to the extent of hurling abuse at our ancient historians and sages. The whole mischief is plainly revealed in this book. This book has thrown light upon many other things. The author has discussed at large the many debatable points in Indian history. After reading the 6th chapter of this book none can contend that the Chandragupta of Megasthenes is the Chandragupta of Kautilya. The chapter is a store-house of erudition and a brilliant attack upon his antagonists. The facts marshalled herein are irrefutable.

The seventh chapter discusses Asoka's edict wherein is proved that the Yona kings are not Greeks of the 3rd

century B. C., and the kings, who ruled Abhisara, Uruga, Simhapura, Divyakataka and Uttara Jyotisha in the 15th century B. C., are Yavana Kshatriyas and that the present Greece was called Ionia at that time because it was occupied by these Yavana Kshatriyas and that the present Greeks are a mixed race. These new facts are to be studied and noted by one and all.

The 8th chapter is like a treatise upon the science of unearthing, reading and interpreting inscriptions. What mischief could be played in this field is portrayed with illustrations. Where there is no date, a historian with no respect for truth says there is one as is done in the case of Kharavela's Hati-gumpha inscription. A date was given and it is found in all the text-books. This colossal untruth is proved in this chapter.

The 10th chapter is a detailed account of the history of the tampering made in the Aihole inscription. The author gave us the original and showed how the letters of the inscription were changed to suit the date of the modern historians. It was changed from B. C. to A. D. The author basing his arguments even upon this inscription proved that the date of the Mahabharata war is 3138 B. C., and the other era used in the same inscription is the Cyrus Era of 550 B. C. It is the duty of a good historian exactly to find out what era is used in what inscription.

Long before Sri Venkatachela garu, a great Western scholar Prof. M. Troyer had raised his voice of protest against the modern historians. Many other oriental scholars have written many books disproving the accounts of the western historians. Mr. T. S. Narayana Sastry is one of them, and the present author has borrowed much from him in the ninth chapter of this book to prove by astronomical calculation the date of the Mahabharata war which took place in 3138 B. C.

He has studied our Puranas, and the English books written by the western historians and their Indian followers and spent all his time and much of his money to set right this great wrong done to our nation. But to what extent

he will be successful God only knows. Faith is instinctive. It is not a child of conviction and conviction is born of argument. In this sad process self-interest is an interlude. God is great. If there will come a day when Indians realise the wrong done to their history, this book will be of very great value.

I am no historian and I am asked to write this preface. Perhaps the author saw in me a zeal akin to his to see the resuscitation of our ancient glory which has suffered much at the hands of the enemies to our culture.

V. SATYANARAYANA

30-3-54

## FOREWORD

Prof. R. SUBBA RAO, M. A. L. T., M. E. S. (Retd)

*Hon. Gen. Secretary, Andhra Historical Research Society*

*Member, Indian Historical Records Commission*

*Madras Region and Delhi*

RAJAHMUNDY

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This book, the 17th in Arya Vijnana series, is priced Rs. 7-8-0 and it contains 250 pages. It is handsomely printed. The author has published already several books in Telugu and some in English. 'The Plot in Indian Chronology' is in English. It has ten Chapters besides 5 Appendices. The author is well versed in Sanskrit and has devoted considerable money and energy for his researches in Bharata Charitra.

In this new book, in the first chapter, he describes the three important Eras of Bharatavarsha, viz., the Kali Era 3102 B. C. (death of Sri Krishna), the Yudhishtira Era 3138 B. C. (from his coronation after winning the war) and Yudhishtira Kala Era or Loukikabda or Saptarshi Saka in 3076 B. C. (death of Yudhishtira). The last one under the name of Kashmirabda is still in use in Kashmir. The Kali Era is used in Indian almanacs by our astronomers. Sir W. Jones, Dr. Wilson, Prof. Max-Muller, Dr. Buhler and Gen. Cunningham and others recognised these Eras but they ignored them in their writings on Indian history. "No date or public event can be fixed before Alexander", they stated. Instead of working out the proper history of India from this ancient time, they equated Alexander (326 B. C.) with Chandragupta Maurya and worked out the chronology from that basis. The author adduces good proof to show that Alexander's contemporary was Chandragupta of the Gupta dynasty. He rightly fails to understand why the western scholars and their followers failed to identify the two names Sandracottus and Sandrocyptus with Chandragupta and Samudragupta of Gupta line. Chandragupta acted,

according to the Puranas, as Regent of Chandrabija or Chandrasri the last but one king of the Andhra Satavahana dynasty. If Alexander's contemporary was Gupta Chandra Gupta ancient dynastic chronologies would be correct and the testimony of the Puranas which have not been correctly read or used so far would be proved. The author contends that the identification of Bharatiya Yavana kings of Asoka's inscription who, according to Puranas lived in the 15th century B. C. with Greek kings of 3rd century B. C., is wrong. These Bharatiya Yavana kings were excommunicated Kshatriyas who set up kingdoms in the North-west of India. While recognising the dynastic lists which are given in the Bhagavata Purana following the Kali Era of 3102 B. C., Jones was determined to reduce the antiquity of Indian history. He fixed the chronology of the different dynasties in an arbitrary way and that theory is accepted and followed till this day. A few scholars like Prof. M. Troyar who translated Kalhana's Rajatarangini pointed out the necessity for following the Yudhishtira Era of 3138 B. C., and for identifying Alexander's Chandragupta with Gupta Chandragupta, but in vain. In chapter III, the author collects the astronomical evidence in Sanskrit literature in support of the Kali Era and in chapter IV exposes the reasons which prompted the Western scholars to discard Puranic chronology and the Kali Era of 3102 B. C., and to accept and propagate the wrong theory, viz., the identification of Sandrocottus, the contemporary of Alexander (326 B. C.) with Chandragupta of Maurya dynasty who really lived according to the Puranic genealogy and chronology (as stated by Jones also) in 1534 B. C., but who was brought down to 323 B. C. The antiquity of Indian history was thus reduced by more than 12 centuries. Prof. Max-Muller's plan was to reduce Indian chronology to suit Greek chronology. It was unfortunate that Sandracottus and Sandrocyptus were not identified with Chandragupta and Sumudragupta of Gupta dynasty and no heed was paid to the protests of Prof. Troyer and other historians. It is really unfortunate that this important question is not examined with the help of Puranas and other works by Indian scholars and hence the challenge in chapter V by the author to disprove that the

Kali Era started in B. C., 3102 and that the true history of ancient India should start only from the date of the Mahabharata war, 36 years before Kali, i e. 3138 B. C. and the reigning king at the time of Alexander's invasion was only Chandragupta of Gupta Line. The author has given a map of India at the time of the Mahabharata war and identified the Yona Rajas in Asoka's inscriptions as living in North-West India only. Yavanas are mentioned in Sanskrit literature as degraded Kshatriyas who founded kingdoms in North-West India and even in far off places.

In chapter X we get the Aihole inscription of Pulakesain II which mentions two Eras, viz., Yudhishtira Saka (3109 B. C.) and Saka Era (Cyrus Era 550 B. C.). Ravikirti built a Jain temple in B. C. 5 and both Kalidasa and Bharavi should have lived before that date as the verse indicates that their glory should descend on him. It looks as if both the poets lived in 57 B. C., in Vikramaditya's reign (Paramara Vamsa).

A useful appendix shows the reigning periods of the contemporary kings of three kingdoms, viz., Nepal, Magadha and Kashmir and they all refer to Kali Era (3102 B. C.); and the time of the Mahabharata war as 3138 B. C., and of the Kashmirabda as 3076 B. C.

The Puranas have given correctly the dynastic lists of kings with their regnal periods since the time of Bharata war (3138 B. C.) Jones has already shown in his work the chronology of the dynasties till the end of Asoka as given in Bhagavata Purana but he did not adopt them *in toto*. The author has done well to have adopted them. This is both correct and right.

It is earnestly hoped that this book will find a place in all the colleges, Universities and research libraries.

# APPRECIATION

S. N. VENKATESA IYER, B. A., B. L.

*Advocate, Coimbatore*

I have great pleasure in acceding to the request of Sriman Kota Venkatachelam to write this foreword to his great and monumental work "The Plot in Indian Chronology"

In fact I consider it a privilege and an honour to have been asked to write on this subject. I am sure that the learned author knows that I am no holder of titles from any of the Universities for any historical research. I am not a "Fellow" of any University or even a so-called research professor as is the fashion now-a-days to style those who occupy research chairs. Then you may ask "who are you?"

I boldly claim along with the author of this book that our credentials stand on an eternal footing. We stand on the bedrock of truth. We are afraid of no one, however high in the historical world, in public esteem: we bow to none such, but we are, in our own way, humble followers of truth.

If truth is one and eternal as admitted everywhere then we are on the right road; we can march, being sure that our goal of vindicating the truth will be achieved—if not today at least in the near future.

There is scope for such an optimistic note or favourable atmosphere in the present day "free Indian Republic". Indian history is no longer tied to the heels of the Western savants and their slavish imitative Eastern followers. The historical atmosphere—befogged with their *theories* (God save the word)—is now slowly clearing; the sun of free historical studies is sweeping the mists and cob-webs of fanciful theories. Nobody now believes with Max-Muller and others—sympathetic souls no doubt—that we are a nation of philosophers and therefore no history can be expected of us.

The author of this learned book has given a direct proof—unimpeachable and unassailable—that we have a historical consciousness and that he who runs may read in our



eras, our Puranas, in our historical works, in our grants both to temples and religious mutts etc., the real history of our country.

There is now an undoubted general agreement among all historians (Research professors included) that the history of India has to be traced not from the invasion of the Macedonian Alexander (327 B. C ) but from a period at least 3000 years earlier. The so-called Indus valley civilisation of Mohenjo-doro and Harappa is now found by recent excavations to extend to the Gangetic valley also. It is also now being gradually recognised that instead of being Sumerian it is Aryan also. Here again I cannot but emphasise this gradual change as a triumph of truth and the vindication of our Puranas. India has got sufficient historical material in the following records :

1. Vishnu Purana, 4th Amsa
2. Bhavishyottara Purana
3. Kaliyuga raja vrittanta (a fairly detailed history of the Andhra and subsequent Gupta dynasty is given here)
4. Rajatarangini of Kalhana
5. The Cutch-nama (a reliable and very accurate history of sind)
6. The Gauda-Vaho
7. Nepala raja vamsavali
8. The Jain Patwalis
9. Silasasanas
10. Tamrasasanas (Stone and copper plate inscriptions)
11. Prasastis (e. g. Samudra Gupta's Iron pillar)
12. Various mutt records and chronologies and several others.

In all these records a scholarly student of history can find much to gather. Of course, as Alexander Pope put it, "errors like straws upon the surface flow ; drink deep if you would taste the Pyrean spring". I consider it a sacrilege to discard the Puranas. Besides these there are books like the Harsha Charita of Bana which are also useful for history.

The conclusion of the whole matter is that books like this one of Sriman Kota Venkatachalam are a desideratum for a truthful account of Indian history. I cannot sufficiently admire this veteran of over seventy years of age — who is still fighting for the vindication of truth in spite of obloquy — contempt and ridicule from the so-called learned and also from the half-fledged historians. No one can doubt for a moment the chronology based on the Kali Yuga era—(the departure of Sri Krishna from this earth). Its identification with B. C. 3102 by the astronomer Bhaskarachariar has been acknowledged everywhere. Whence the old “Sheet-Anchor of Indian History” of the identification of Chandragupta Maurya—the Sandrocottus of the Greek Megasthanes—has to be revised as misconceived and as only a theory of Sir William Jones. In the truer aspect of the matter Maurya Chandrgupta has to be taken back to B. C. 1534 i. e. nearly 1200 years earlier.

Now all these things may sound a little quixotic in the background of our previous notions of Indian history. Surely a falsehood or a mistake cannot become true because of long deception. If so, there is no use for true and right knowledge.

In short I venture to predict that a careful perusal of this learned book will pave the way for scholars to strive for the truth and thus vindicate the author in his persistent fight for the truth.

S. N. VENKATESA IYER

2-7-54

# APPRECIATION

“Arsha Vidyabhushana”

JATAVALLABHULA PURUSHOTTAM, M. A.

*Lecturer in Sanskrit*

S. R. R. & C. V. R. COLLEGE, VIJAYAWADA

The venerable author of this book, Sri Kota Venkatachalam Garu, has been working with single-minded devotion to salvage the ancient history of India from the ravages of modern Indologists, both European and Indian. He has shown, in this and in his sixteen volumes preceding this, that a fairly accurate history of our country can be constructed from the material available in the Puranas and other ancient literature and that the innumerable errors and deliberate distortions of facts in what now passes for Indian history are due to the prejudice of foreign Indologists against our Puranic and other indigenous literature and the consequent neglect of the historical material contained therein, during their attempts to construct Indian history.

The author and many others that are critical of these Indologists should have bowed at their feet if they had achieved the little bit that they have done in constructing our genuine history without the aid of the Puranas. All that is worth anything in the history they have written is drawn from the Puranas. Sir William Jones who laid the foundation of Indian history openly acknowledged his indebtedness to the Puranas. It is no exaggeration to say that without the aid of the Puranas even the outlines of Indian history could not be drawn.

It is a pity that all old records in the world, except the Indian, were ransacked and given credence to, by our Indologists and it is this misplaced hope and trust that were responsible for the imperfectness and incorrectness of Indian history as it now obtains. If the Indologists had shown to Indian literature at least half the respect that they have shown to foreign records, their labours would have been a thousand times more successful.

Why, then, should the Indologists discard the Puranic accounts generally? The reason is not far to seek. The European scholars who were accustomed to the Biblical idea of the age of the world and the chronology of Greek and Roman histories that are matters of less than three thousand years were stunned at the Puranic chronology that dealt with lakhs and crores of years, which sounded more astronomical than historical, to their ears. It is this that was mainly responsible for their attempt to cut down our chronology without any compunction. Crores of years were all of a sudden reduced to thousands and hundreds and dire historical facts were represented as primitive myths. Not a few of the early European Indologists were influenced by imperialistic motives in their attempt to minimise the hoary antiquity and greatness of India which was just then becoming a subject nation. A superiority complex in the subject nation might one day lead to a rebellion against its masters and an attempt to regain its greatness.

The logic with which Sri Venkatachalam Garu has proved the genuineness of the three post-Mahabharata eras is irrefutable. The Yudhishtira Era, the Kali Era and the Saptarshi Era have been continuously and consistently followed in our country and the author asks what prevents the historians from pursuing the history of Bharat along these Eras. By summarily repudiating these Eras, the historians could effect a cut of 1200 years in the post-Mahabharata chronology. The author, in a closely reasoned discourse exposes the hollowness of the theories of our Indologists in this regard.

Equally admirable is the author's attack (in his work on Kashmir history) on the date of birth of Buddha so boldly asserted in our text-books on history. He unfolds to us evidence from a number of ancient sources which carries Buddha so far back as the 19th Century B. C.

By disproving the identity of Chandragupta Maurya with the Sandrokottas of the Greeks and by carrying back Chandragupta Maurya to the 16th century B. C., the author has cut at the sheet-anchor of the Indian chronology of European Indologists.

The author proves with incisive logic and glaring illustrations the hollowness of the common charge that Indians sadly lack historical literature. He shows that Magadha, Kashmir and Nepal have got historical records, which are as reliable as any other historical material in the world.

The author has shown that the Yavanas, Sakas and some others, that were supposed to be nations or tribes outside India, were the original inhabitants of India in the provinces bearing the respective names of these peoples and that the so-called Yavana and Saka lands etc., outside India took their names from their inhabitants that migrated from India and occupied those lands. This is one of the original theories of the author.

The author has devoted a special chapter to correlate the evidence of the astronomical works with the Puranic accounts in order to support the chronology he has established in the place of that propounded by Indologists. The author holds that the Mahabharata war took place in 3138 B. C., and the Andhra dynasty reigned from 833 B. C. In both these dates he deviates from the Indologists' view to the extent of some thousands and hundreds of years. So he feels it his duty to show strong evidence to support himself. He shows that the Brihat Samhita and Garga Samhita agree with the Puranas in the statement that the Saptarshi Mandala was in the constellation of Magha when Yudhishtira was reigning. He tells that the Puranas are definite that Andhra dynasty began 2300 years after the commencement of the Yudhishtira Era (i.e. in the beginning of the 24th century from the war of 3138 B. C.) and that the Saptarshi Mandala again came to Magha during the reign of the Andhra dynasty. The Great Bear takes 2700 years to make one cycle of the 27 stars.

It is thus clear that the scientific works on Astronomy as well as the Puranic accounts are in favour of the author in his bold deviation from the dates established on the vague theories of the Indologists. This is all the more noteworthy when we remember that Sir William Jones pledged his word to revise his views if astronomical evidence could be found to contradict them.

Many students of Indian history might have never dreamt that there was an ancient inscription—the Aihole inscription—of the 1st century B. C., which supports the author's view that the Mahabharata war took place in 3138 B. C. and that Kalidasa existed in the 1st century B. C. The author shows that those scholars who would not accept these dates chose to read "*Saptabda*" in the place of "*Suhabda*" in the original inscription.

The author's challenge in the fifth chapter not merely bristles with emotional fervour but is backed by intellectual strength and seasoned with a sense of responsibility.

The author may appear to be too critical towards the Indologists, here and there. But we should remember that in such contexts, he is only defending our ancient authors of historical literature which was most unsympathetically and disrespectfully dubbed by them as a forgery or concoction or interpolation, simply because it was not to their liking. The author, in most cases, has turned the tables against these Indologists and has shown that there were forgeries, concoctions, misrepresentations and misinterpretations by these very scholars. After all, the historian's duty is to present the truth and expose the falsehood, as Kalhana, our ancient historian, has said in his Rajatarangani Sloka:

“శ్లాఘ్యః సమ గుణవాన్ రాగద్వేష విహింశ్చతా  
భూతార్థకథనేయస్య స్థేయస్థేవ సరస్వతీః” (Raj. 1—6) ।

The present volume is a mine of information which may benefit all sorts of readers, particularly those in the field of Indological research. There is a common notion among our research scholars in Indian history that it is a sacrilege to question the chronology determined by the European Indologists. These scholars forget that the early European Indologists themselves were conscious of the weakness of their theories and most of the dates that they assigned were, in their own opinion, tentative. The subsequent scholars, with superstitious loyalty to their predecessors, accepted the latter's theories as gospel truths. Thus what were once guesses or tentative hypotheses were later

considered to be sacred gospels. Sri Venkatachelaṁ Garu's works cannot deter those students and scholars of our ancient history who bear in mind the following memorable words of the late Justice Kasināth Triyambak Telang, who is noted for his sobriety and openmindedness in Indological research. 'It appears to me, I confess, that it is these 'likings' and 'satisfactions' and 'foregone conclusions' lying in the back of most of the logical artillery which European scholars have brought to bear upon the chronology of our ancient literature, it is this that is temporarily doing damage to its antiquity...Not only hypotheses were formed on the weakest possible collection of facts, but upon such hypotheses further superstructures of speculation are raised. And when it is done, the essential weakness of the base is often effectually kept out of view.'

JATAVALLABHULA PURUSHOTTAM

11-7-1954

# INTRODUCTION

BY THE AUTHOR

History is not a science but an art. A science is a body of knowledge organised on definite principles and requiring systematic study and instruction. History, on the other hand, is an art based on observation of events and actions of men as they happen or as they are reported subsequently and concerned with accurate recording of actual facts. 'Actual facts' include facts ascertained by observation, inference, analogy and revelation. So history comes under arts and not sciences. Hence we find it excluded from the category of science in the classification of different branches of knowledge in Bharatiya literature and we have to take it as included in the category of arts, from the authoritative statement—"కళాహ్యసంఖ్యా." "The arts are infinite in number." It is a mistake to say history has no place in Bharatiya literature or the Bharatiyas have no conception of history. To assign to the trivial art of recording observed facts the distinction of a place among the sciences is a mark of low culture. The Puranas and Itihasas of the Bharatiyas really serve the purpose of history, by recording and preserving the facts as they occurred, from time to time.

To arrange and reduce to a system the records of past events, there is absolutely no need for indenting upon the imagination or guess-work of the author. The events that occur in this world do not occur according to a definite system or on any clear principles. The historian has no concern with any possible system behind or principles underlying the sequence of historical events. The conjectures and theories of the historian cannot affect the historical events of the present or the past. The specific task of the historian is to record what he has observed or heard of or read about, accurately and faithfully. When he is in doubt he should avow it and when he is ignorant he should admit it, as his bounden duty. If, on the contrary, he should start with a predetermined theory, and begin to interpret



the events of the past to suit his theory, to interpolate and amend the texts of historical records and to proclaim such an original version of his own, full of conjectures and hypotheses and corruptions, as the only true history, it is a procedure and conduct altogether unworthy of a historian and derogatory to the dignity of the entire class of historians. Ultimately the writings of such historians are certain to be condemned and rejected by posterity.

For preparing the history of a country the main basis should be the ancient historical writings of the people of the country. Inscriptions etc., should be taken as confirmatory evidence. When such regular and complete historical treatises of ancient times are not available, adequate attention and respect should be paid to the customs, beliefs, traditions and generic ideas and persistent ideals of the people handed down from generation to generation, in the reconstruction of their ancient history. But ancient history should never be based on the individual opinions and guess-work of the writers, in direct contravention of the traditions of the people. Such writings constitute no history but only fiction unworthy of the dignified appellation of historical treatises. The historian of a country should be inspired with faith in the traditions and ancient texts of the country and he should not adapt or alter them to suit his own modern conceptions and personal opinions and tamper with them, interpolating them with his own guess-work and imagination.

The ancient writers of our country recorded in our ancient texts all the information available to them regarding the events of their time and of previous times, to the best of their knowledge. If we now reject such treatises as unreliable, we have to rely altogether on the concocted false histories of our country based merely on guess-work and imagination. Such writings cannot have any historical value. Time and chronology is the essence of history and if the dates mentioned in the ancient historical treatises be tampered with, the essential features of the history will be distorted. Therefore the dates recorded in the ancient

treatises should be accepted unquestioningly and if, on the other hand, the times of the events mentioned therein are altered and determined otherwise to suit our own preconceptions and theories we are sure to go wrong and stray from the truth. If we do not accept the dates determined and recorded in the ancient historical treatises of our country four or five thousand years back, how can we expect posterity to accept the determinations of time which we now make? When it is evident that our modern chronology is altogether concocted and fictitious, to believe it to be true or to expect others to accept it is downright deception and self-deception.

For every other country of the modern world, except Bharat, the recorded history of the people goes back only to five or six centuries before Christ i. e., over about 2600 years past. The history of earlier times, of their countries or their peoples, is not available to them and they are absolutely in the dark with regard to their original homes. It is only in Bharat the available ancient history of the people stretches back over 195 crores of years to the origin of the human race and the very beginning of creation. This history has been recorded and preserved safe and pure in our Itihasas and Puranas, our ancient historical treatises. This great stretch of historical life has been divided into the different Manvantharas. In the current Brahma kalpa we are now in the time of the seventh Manu 195,58,85,054 years after the beginning of creation. The periods of six manus, each 30,67,24000 years long have been left behind, and in the period of the seventh Manu Vaivasvat, 27 Mahayugas have passed away, each of 43,20,000 years duration. In the 28th Mahayuga of the Vaivasvatha Manu, the Krita, Treta, Dwapara yugas together account for 38,88,000 years and towards the end of Dwapara, 36 years before the commencement of the current Kali yuga there took place *the Great Mahabharata War*.

We may designate as the ancient period of our history, the period from the commencement of the Vaivaswata manvanthara to the beginning of its 28th Mahayuga, and the period from the commencement of the 28th Mahayuga

to the end of the Dwapara yuga and the Mahabharata War which occurred thereabouts may then be designated the medieval period of our country's history. The period from the Mahabharata war, up to date, will then constitute the modern age in our history. Thus the long stretch of time from the time of creation to the present day may be divided into four parts for historical "purposes".

1. "The very ancient period." From the time of creation to the time of the seventh Manu.
2. "Ancient period." The beginning of the 7th Manvanthara to the end of the 27th Mahayuga therein.
3. "Medieval period." The beginning of the 28th Mahayuga to the end of the Dwapara-yuga thereof—to the Mahabharata War—36 years before Kali.
4. "Modern period." From the Mahabharata War in 3138 B. C. to the current time.

The history of the very ancient and ancient periods is available to us in our Puranas in a very brief form suitable for preserving in our memory at least the main land-marks. Of the history of the medieval period only the prominent royal dynasties are mentioned in our Puranas. Between one great king who founded a royal dynasty and the next great king who founded the next dynasty several hundreds of his descendents might have reigned with the same dynastic appellation as the founder. Each dynasty was referred to by the same name and titles of the famous founder. Thus in the first three yugas of the 28th Mahayuga, the kings of the different dynasties have been mentioned after their founders and for the 38,88,000 years 121 great royal dynasties are mentioned. This was the procedure adopted by our Rishis for preserving for posterity the memory of the great royal dynasties of the past in a brief form. So we have to accept the times mentioned in our Puranas and proceeding on the assumption that a whole dynasty of kings is designated by the founder of the dynasty, interpret the period

specified for the king as the total duration of the reigns of the several kings of the dynasty and verify, tally and accept the chronology of the Yugas.

With regard to the modern period, commencing from the time of the Mahabharata war, 36 years before Kali or 3138 B. C., we find mentioned in our Puranas, not only the prominent royal dynasties which gained ascendancy and the total duration of their reigns, but also the names of the several kings of each dynasty in order and the duration of the reign of each king. We are used to take the history of Imperial Magadha for the history of Bharat. King Jarasandha of Magadha was killed by Bhima the Pandava hero even before the Mahabharata war. His son Sahadeva participated in the Mahabharata war and was killed in the course of it. At the end of the Mahabharata war Yudhishtira was crowned emperor of Bharat and in the same year Marjari, alias Somadhi, son of Sahadeva was crowned king of Magadha. This is known as the Barhadratha dynasty of Magadha. All the Puranas unanimously declare that 22 kings of this dynasty ruled over Magadha for a total period of 1000 years. The total of the individual reigns of the 22 kings mentioned separately in the Puranas works out to 1006 years. According to the Puranas—after the Mahabharata war 3138 B. C.,

the 22 kings of Barhadratha dynasty reigned for	1006 years
5 kings of the Pradyota dynasty reigned for	138 years
10 kings of the Sisunaga dynasty reigned for	360 years
9 kings of the Nanda dynasty reigned for	<u>100 years</u>
in all	<u>1604 years</u>

The end of the Nanda dynasty and the coronation of Chandragupta, founder of the Maurya dynasty that followed works out therefore to

$$\begin{array}{r}
 3138 \text{ minus} \\
 - 1604 \\
 \hline
 1534 \text{ B. C.}
 \end{array}$$

The four dynasties of Magadha emperors and their reigns specified in the Puranas and noted above are all accepted by

even the European historians of our country. But they ignore the basic date of the Mahabharata war and identifying Maurya Chandra Gupta (of 334 B. C.) as the Chandra Gupta mentioned by the Greek historians who accompanied Alexander the Great when he invaded India in 326 B. C. (pretending to be unaware of the later Chandragupta of the Gupta dynasty who was in fact the contemporary of Alexander), assume the date of the coronation of Maurya Chandragupta to be 322 B. C. and proceeding on the basis of this fictitious and false starting point determine the dates of the various dynasties and kings of Magadha before and after it with reference to it. Thus arises the discrepancy of 1534—1212 years between the true chronology of Magadha history available in our Puranas and the false chronology concocted by the European historians and accepted and current in the country at present.

Sir William Jones, who was the first European Orientalist to attempt in 1774 a reconstruction of ancient Indian history, and Prof. Max-Muller, the great scholar who lent his authority to the current accepted history of ancient India in 1859 A. D., declared that they had no alternative to the course adopted by them, of identifying Maurya Chandragupta as the contemporary of Alexander and basing the chronology of ancient Indian history on this assumption. An attempt is made in the pages of this volume to expose some of the deliberate efforts of the European Orientalists thus to reduce the antiquity of our ancient history and the various devices employed by them for this unholy purpose and the many errors that have been committed by them in consequence in the reconstruction of our history.

36 years after the Mahabharata war in 3138 B. C., i. e. in 3102 B. C., the Kaliyuga commenced, and a new era named the Kali Era was inaugurated by our ancients and this era has been current throughout the country all this time. In Kali 26 another era known as Saptarshi era or Loukikabda was inaugurated and this era has been popular and current in Kashmir even today. These three eras, the Yudhishtira era of 3138 B. C., the year of Mahabharata war and the coronation of Yudhishtira, the Kali era of 3102

B. C., (the year of Yudhishtira's abdication) and the Saptarshī era of 3076 B. C., (the year of the death of Yudhishtira) have been well-known in our country. If the history of our country had been reconstructed on the basis of these eras, a true history would have resulted. But the European Orientalists discarded the three well-known indigenous eras and relied on the assumed contemporaneity of Alexander the Great and Maurya Chandragupta of Magadha as the basis for their chronological determinations and hence the current accepted history of ancient India is full of mistakes and inconsistencies. All this is clearly explained in the first four chapters of this publication. In the fifth chapter those who disagree with the explanations or the conclusions of the author have been invited to come forward with their arguments and establish their views and defend the current wrong history of our country, written by foreign historians. The sixth chapter deals with the history of Girivraja and Pataliputra and their importance and by reference to the writings of Megasthenes and the Arthashastra of Kautilya, it has been proved that the Pataliputra described by Megasthenes was the capital of Samudragupta or Chandragupta II of the Gupta dynasty of Magadha and not Girivraja which alone was the capital of Magadha in the time of Maurya Chandragupta and which alone is described in the Arthashastra of Kautilya. The seventh chapter is devoted to the inscriptions of Asoka and the Yona kings mentioned therein have been proved to be the Yavana kings of Bharatiya origin on the frontiers of Bharat in the west in the 15th century B. C., and not, as alleged by the European Orientalists, Greek princes of Western Asia of the 3rd century B. C. Incidentally it has been established that Yonas or Yavanas and Greeks were two distinct races originally and they had migrated to Greece, called Ionia earlier, at different times (first the Ionians and then the Greeks later on in 800 B. C.), settled down there and the modern Greeks are the descendants of mixed origin of the two races. In the eighth chapter it is contended that not all the inscriptions published in the Indian Antiquary are absolutely reliable, that several of them are mere forgeries, several others tampered with and interpolated and distorted and arbitrarily interpreted. In

the ninth chapter the arguments and conclusions of Sri Gopala Iyyer regarding the time of the Mahabharata war have been considered and it is fixed by the internal astronomical evidence (references to planetary positions and conjunctions) at 3138 B. C.

In the tenth chapter the Aihole inscription is dealt within which the letters have been tampered with to push forward the times of the great poets Kalidasa and Bharavi to the 7th century A. D. It is proved here with reference to the original letters of the inscriptions that if the inscription is correctly read and interpreted the poets will be dated in first century B. C., in conformity with the indigenous tradition of their adorning the court of the epoch-making emperor Vikramaditya, on the contention that of the two eras mentioned in the inscription, one is the Yudhishtira era of 3138 B. C. the year of the Mahabharata war and the other the Saka era of 550 B. C. (of Cyrus the Great, the Saka king), and the inscription itself belongs to 5 B. C.

Appendices 1, 2, 3, 4, present in tabular form and parallel columns successive kings of Magadha, Nepal and Kashmir with their reigning periods, showing the contemporaries at the different stages.

Appendix 5 gives in Devanagari script the verses quoted in the Telugu script in the text (for the convenience of readers of the other provinces not acquainted with Telugu).

The book was originally written by me in Telugu. My friend Sri M. Sivakamayya, M. A., Vice-Principal, Andhra Jateeya Kalasala, Masulipatam, has not only rendered it into English but attended to the proof reading and helped me in getting it through the press. I am very much indebted to him for this and for several other sorts of help in the past.

I am thankful to 'Kavisamrat' Viswanatha Satyanarayana, M. A., who has spared his precious time to contribute a Preface to this publication and also to my friends, Sri R. Subba Rao, M. A., L. T., M. E. S. (Retired), Sri S. N. Venkatesa Iyer, B. A., B. L., and Sri J. Purushottam, M. A., for their valuable forewords.

After adducing so much evidence to show that the chronology of the post-Mahabharata period constructed by modern historians is entirely wrong, I have requested the Indian History Congress to appoint a committee for examining the question afresh. I have also shown in my works that the Puranic chronology of this period is not only consistent but correct. I hoped that the reputed Congress with the openmindedness worthy of a research society would go into the question but my request was summarily rejected.

I am deeply thankful to Dr. Bhogaraju Pattabhi Sitaramayya Pantulu Garu, Governor of Madhya Pradesh, for his perusing this work and favouring me with a ready reply. The following is the copy of his letter to me dated 22-1-54.

RAJ BHAVAN

Nagpur, 22nd January 1954

*My dear Venkatachslam Garu,*

What fine books you are publishing! I greatly appreciate the original work that you have done as revealed by the large number of publications that you have undertaken and copies of which you have been good enough to send me. Your original research in regard to the history of the Andhras and the dynasties of Indian emperors that ruled India one after another from Magadha, Pataliputra and Ujjain and their eras as given in Matsya, Vayu, Brahmanda, Bhavishya, Bhagavat and Vishnu Puranas and in the *Kaliyugaraja Vrittanta* are really admirable. I had known you long, but never did I know that you were the repository of this vast culture until I have seen your many books and read their invaluable contents. You have done well in clearing the confusion in the identification of the two Chandraguptas of the Gupta and the Maurya period. There is no doubt that this clarification will show history in its full length instead of contracting it by 1207 years, as you say.

*Yours sincerely,*

B. PATTABHI SITARAMAYYA



# OPINIONS

SWADHYAYA MANDAL

ANANDASHRAM

KILLA PARDI

(SURAT DT.)

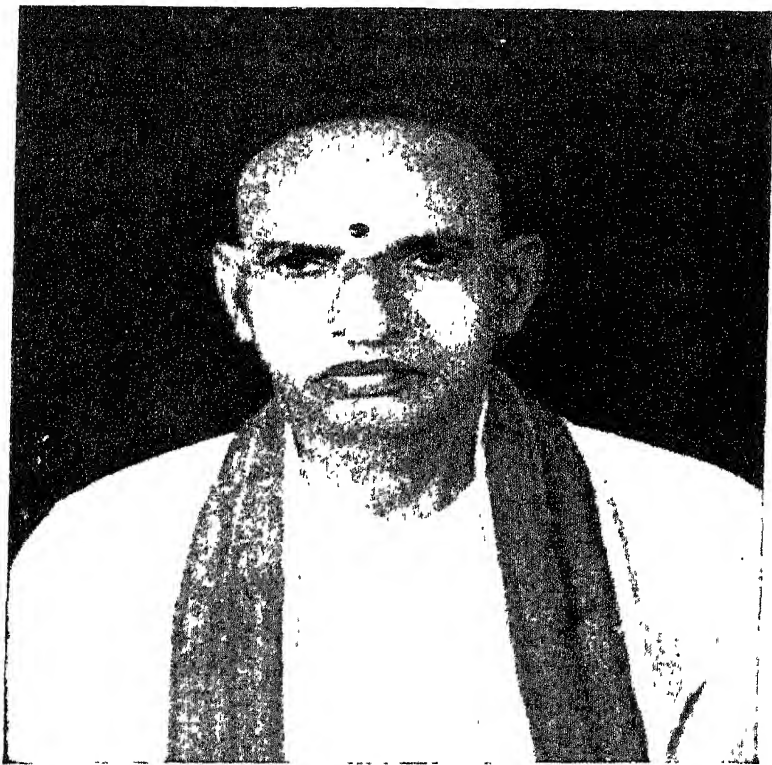
8th April 1954

*Dear Sir,*

I am in receipt of your book "The Plot in Indian Chronology" This book is very good and you have taken so much trouble to write it very carefully. I will read it and let you know my opinion on it.

S. D. SATWALEKAR

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*“Bharata Charitra Bhaskara”*

PANDIT KOTA VENKATACHELAM

*Author*

Born on 21-4-1885



# THE PLOT IN INDIAN CHRONOLOGY

## CHAPTER I

### The Three Important Eras of Bharat

All the Puranas, epics and historical compositions in Indian literature begin their accounts of the dynasties of the kings of the different kingdoms of Bharat with the Mahabharata war. The battle at Kurukshetra lasted for 18 days. Yudhishtira who was victorious in the war was crowned Emperor in the same year (3138 B. C.). The Yudhishtira Era commenced with his coronation. Yudhishtira reigned for 36 years. In the 37th year of the reign of Yudhishtira Lord Sri Krishna passed away. On that day the seven planets were in conjunction in Mesha and the Kali Yuga began and the Kali Era is therefore reckoned exactly from 2—27'—30 hours of the first day of the first month of the year Pramadhi (3102 B. C.). Reckoning from this beginning the Indian astronomers prepare their almanacs from year to year. These almanacs are in vogue throughout the country in all the states from the Himalayas in the north to Cape Comorin in the south. All the Hindus specify the time according to the Kali Era whenever they begin any of the traditional rites prescribed for them. This 'Kala Sankirthana' has been considered essential at the commencement of any ceremony. They believe that without thus remembering the time and place if any rite is performed, it will not yield the due fruit, nay, it may yield unexpected and undesirable results.

Thus the Hindus have been carefully reciting every day the progress of time since the starting of creation. The commencement of the Kali Era, after a searching enquiry and due verification with mathematical calculations based on astronomical tables, has been fixed having regard to the above mentioned remarkable conjunction of the planets. The French astronomer Bailley and others admitted that the conjunction of the planets described by our Hindu astronomers occurred exactly, correct to the minute and the second, at the time noted by them. Modern European astronomers ex-

pressed their genuine admiration at the knowledge of astronomical science developed in India, their capacity for accurate observation and calculation for the inauguration of the Kali Era when they arrived at its accurate time with reference to the Christian Era. Western historians have fixed the commencement of the Kali Era at 2—27'—30" hours in the day on 20th February of 3102 B. C. The time of the Mahabharata War is indisputably fixed 36 years earlier i. e., in (3102 B. C. + 36 =) 3138 B. C. Thirty six years after his coronation, (in 3101 B. C.) the victorious Emperor Yudhishtira renounced his crown, installed his grandson Parikshit on the throne and started with his brothers and wife Draupadi on their final pilgrimage to holy places, completed the circuit of the earth, crossed the Himalayas, climbed Mount Kailas and ascended to Heaven (in 3076 B. C.) according to our Puranas and the epic 'Bharatam'. That year i. e., *in Kali 26 or 3076 B. C. the Saptarshis*, the constellation of the Great Bear, it is stated in the Puranas, left the star Magha and passed into the region of the next star, the next in the retrograde direction, Aslesha. In memory of Yudhishtira who ascended to Heaven *in Kali 26 or 3076 B. C. a new era known variously as Yudhishtira Kala Era or Loukikabda or Saptarshi Saka was inaugurated and has been in vogue in this country, particularly in Kashmir.* The almanacs of Kashmir are based even to this day on this Yudhishtira Kala Era or Kashmirabda as they call it. Dr. Buhler himself has proved the origin of this era conclusively and, besides, claimed that it helps to fix the origin of the Kali Era indisputably in 3102 B. C. His sentences on this question have been quoted in extenso in my treatise on 'Indian Eras' in connection with the 'Saptarshi Era.'

After his searching enquiry in Kashmir about the initial dates of the Saptarshi and the Kali Eras Dr. Buhler concludes his statement in the following words:

"These facts are sufficient to prove that P. Dayaram's statement regarding the beginning of the Saptarshi Era is not an invention of his own, but based on the general tradition of the country. *I do not doubt for a moment that the calculation which throws the beginning of the Saptarshi Era back to*

3076 B. C., is worth no more than that which fixes the beginning of the Kaliyuga in 3101 B. C. But it seems to me certain that it is much older than Kalhana's time, because his equation 24—1070 agrees with it. It may therefore be safely used for reducing with exactness the Saptarshi years, months and days mentioned in his work to years of the Christian Era. The results which will be thus obtained will always closely agree with those gained by General Cunningham, who did use the right Key." (Pages 264 to 268 Ind. Antiquary Vol. VI.)

These three eras the Kali Era of 3102 B. C., the Saptarshi Era of 3076 B. C., the Yudhishtira Era of 3138 B. C. were current in the country and well-known to the European oriental scholars of the 19th century A. D., viz., Sir William Jones, Col. Wilford, Lassen, H. H. Wilson, Dr. Weber, Dr. Buhler, Fleet, Cunningham, Hultzsch, Dr. Stein, Dr. Beal Elphinstone, Max-Muller, James Legge, Dr. Yule, Burnell, Keellorn and Mc. Crindle, at the time they were engaged in reconstructing the history of ancient India. But they not only ignored the three eras but went to the length of proclaiming that in the entire range of available Indian literature there was no era or system of reckoning time and fixing chronology which could be made the basis for Indian History.

Lord Elphinstone writes :

"No date or public event can be fixed before the invasion of Alexander." (vide "History of India 5th Ed. p. 11 by Elphinstone, and also Max-Muller's "History of Ancient Sanskrit Literature" Pp. 3-8 Ed. 1859, and p. 9 of Allahabad edition, and of F. Fleet's article on "Epigraphy in The Indian Empire", Imperial Gazetteer of India Vol. II, Pp. 3, 5, 6.)

### THE PRE-DETERMINED PLOT

These European orientalists and historians seem to have started a theory of their own that the basic fact of ancient Indian History was the supposed contemporaneity of Alexander the Great (326 B. C.) and the Sandrocottus mentioned by the Greek historians who was wrongly identified by them as Chandragupta Maurya of Magadha. (1534 B. C.)

The European scholars were aware of the two Chandraguptas, famous in Indian history and tradition. Students of Indian literature are acquainted with Chandragupta of the Maurya dynasty of Magadha, as well as that other Chandragupta the founder of the famous Gupta dynasty of Imperial Magadha. The last king of the Andhra Satavahana dynasty was the well-known Chandrasree or Chandrabija or Chandramas or the Zandrames of the Greek writers. He was assassinated by his general Chandragupta who placed Chandrasree's minor son Puloma on the throne and ruled on his behalf as regent. Chandragupta's son Samudragupta was a renowned warrior who assisted his father in protecting the empire, defeating all the enemies. In those times the Greek invasion of India under Alexander (326 B. C.) took place. In the crisis for the empire, Chandragupta, the regent put to death the minor king Puloma of the Andhra Satavahana dynasty, proclaimed himself emperor, shifted the capital from *Girivraja*, incorporated the North-western part of the Magadha kingdom in his own dominion and was crowned at *Pataliputra*, a city in that region. Alexander's advance was checked even in Kaffirstan (modern Afghanistan) by Samudragupta, son of Chandragupta who annihilated the entire Greek army, and the famous world conqueror Alexander was obliged to flee with the surviving remnant of his army. On his way home at Babylonia, the great general Alexander died of a broken heart, unable to bear the disgrace of defeat. Alexander never crossed the Indus to the East. He was accompanied by some literary men of Greece whose 'occupation' was to describe his victories and conquests, turning, in their obsequious adulation, even his reverses into victories. Whatever the facts and their own honest opinions, they feared the wrath of the irascible general in the event of their failing to please him with their flattery. So they perforce described even his defeats as victories, sacrificing truth to personal exigencies of their own safety. The crossing of the Indus by Alexander, his defeating of Porus, the establishment of a Greek kingdom in the Punjab were all the pure concoctions of these Greek writers, who followed Alexander as part of his retinue, and were bent upon pleasing him by agreeable flattery, or they might have been satirical compositions. This is the view

expressed of them by Mr. Rookes. (vide translation of Arrian's "History of Alexander's Expedition" 1814. Preface by Mr. Rookes)

The European historians of ancient India have filled hundreds of pages of their histories of India with detailed and eulogistic descriptions of the conquests of Alexander, magnifying his actual achievements and distorting them quite out of all recognition. They have also made much of some inscriptions and coins actually found in Central and Western Asia, and, declaring them to have been discovered in the neighbourhood of Taxila, they propounded a theory that the kings of European or Persian nationality inscribed on the same—such as Azes, Agilizes, Gondophornes, Pakors, Kuzla Kodpasis, Mcs—ruled over parts of India; and thus garbled the history of ancient India. The invasions of the Europeans and Persians are mentioned in the Puranas but the Puranas do not contain even a single statement to the effect that any of these foreign invaders established a kingdom of their own or ruled over any province of India to the East of the Indus. That is the reason why these orientalists from Europe have been persistently dinning into the ears of their credulous Indian disciples that for the purpose of reconstructing the history of ancient India, our Puranic literature is altogether useless and unreliable and that reliance should be placed solely on inscriptions, coins, buildings, and the accounts of the foreign travellers who visited our country in those ancient times. Strictly speaking, the ancient history of no western country is based primarily on such evidence. In fact, no such evidence is available at all with regard to ancient times to enable them to construct the history of India. Even if it be available it is of secondary importance and of confirmatory value and cannot constitute the sole or primary or independent evidence for historical facts. Where is the sense and where is the justice in rejecting for historical purposes, the evidence of all our Puranic literature professedly dealing with our rich and ancient past, and relying solely on inscriptions, coins and buildings for reconstructing our ancient history? It is only the history of Bharat that has been the singular victim of such an odd theory—a theory which com-



mended itself to the then ruling power at whose instance the said history was written.

In fact, these orientalist could not produce any inscriptions, coins, buildings or any genuine historical evidence for their theory of the contemporaneity of Alexander with Chandragupta Maurya. Yet, they made it the foundation of Indian history and from that point they are counting backwards and forwards the reigns of kings as given in our Puranas, ignoring that the starting point in the Puranas was the time of the Mahabharata war, i.e., 3138 B. C. The Greek historians never mentioned either Maurya Chandragupta or Gupta Chandragupta. Then how can we identify Sandrakottas mentioned by them with Chandragupta Maurya? In the absence of any evidence, inscriptional, numismatic or other it is improper to identify Sandrokottas of the Greeks with Chandragupta Maurya.

Doubting the certainty of the period assigned to Chandragupta Maurya, i. e., 4th century B. C., V. A. Smith writes :

“Unfortunately no monuments have been discovered which can be referred with certainty to the period of Chandragupta or his son, and the archaeologist is unable to bring the tangible evidence afforded by excavation to support the statements of the Greek observers.” (“Early History of India” by V. A. Smith, page 142)

Again, it cannot be said that all the inscriptions are genuine, properly read or rightly interpreted. In recent times there are some instances of historians forging inscriptions and placing them under the earth, and pretending subsequently to unearth them. They attempt to gain strength to their theories on the evidence of these spurious inscriptions. The Kharavela inscription, for instance, is not yet satisfactorily interpreted. This inscription consists of 17 lines, and the western historians said that in the 16th line the date of the inscription is given as 165/164. The wonder is that although there is not the least indication in the inscription about its date, it is now believed that the date of the inscription is 165/164 and it is taught so to our students in schools and colleges. It will be proved clearly in the succeeding chapters that this is altogether unfounded.

In fixing the exact year of Asoka's accession the western scholars attach great importance to the five kings mentioned together in the XIII Edict of Asoka.

In the very process of the identification of these kings they were guided by their original assumption of the time of Chandragupta Maurya as that of Alexander and searched for names of kings of the West resembling the names mentioned in the inscription among the kings of the 3rd century B. C.

The names mentioned in the edicts :

1. Atiyoga or Amtiyoga, 2. Tulamaya, 3. Gongakena or Amtikine, 4. Maka, 5. Alikyasudalai should be taken to refer to the Yavana kings on the North-western frontiers of Asoka's empire in the 15th century B. C., who ruled the Yavana provinces of 1. Abhisara, 2. Urasa, 3. Simhapura, 4. Divyakataka, 5. Uttara jyotisha respectively.

It is indisputable that more than 6,000 years (or from time immemorial) back peoples called the *Yavanas*, *Sakas*, *Ramatas*, *Kiratas* etc., inhabited the North-western frontier and Eastern regions of Bharat. They had all been Bharatiya Kshatriyas, but, having neglected the traditions and the Vedic Dharma, were excommunicated from the Aryan society and they were named 'Dasyus' by the Aryans. (Manu 10. 43 to 45)

They did not come from Greece. These Yavanas had migrated to the West and colonised Central and Western Asia, Ionia (now called Greece) etc., and gave them their Kshatriya sub-sect names.

By the 3rd century B. C., the Greeks had established their empire and Greek kings were ruling in Egypt, Syria, etc. There were historians among them who wrote long and regular histories of Egypt, Syria and Macedon etc., who carefully mention in them even the most trifling details of any interest. Nowhere in those histories do we find any mention of Asoka of Bharat or of any religious or humanitarian missionaries sent to their countries or of any institutions for the medical treatment of men and animals established by him or his missionaries in their countries. All the above facts prove that the contemporary of Alexander was Gupta Chandra Gupta (327 B. C.) and not Chandragupta Maurya. (1534 B. C.)

Moreover such frequent tampering with the actual letters of the inscription and particularly with the names of persons in the inscriptions and the excessive liberty with which these have been rendered and interpreted by these biassed western scholars and their followers should be condemned unequivocally. Such ancient records of our past on which our history has to be built up should be approached and treated with the care and respect which such documents deserve. It is clear the names of the kings in the 13th edict were inscribed with special attention to their correctness from the fact that every name is followed by the suffix 'సామ', named so and so,—with the intention that the letters in the names should in no way be subject to any doubt or meddling:

'అశీమోగేసామ', 'శుబ్రహ్మణ్యసామ', 'గొంగుళేన or అంతికిసేసామ', 'మకాసామ', 'అవిక్రమపదేసామ' etc.

The learned A. Somayajulu writes:

"The so-called inscriptions of Asoka do not belong to Asoka. Most of them do not make any mention of Asoka. If one or two mention Asoka they do not refer to Asoka Vardhana of the Maurya dynasty but they refer to Samudragupta of the Gupta Dynasty who assumed the title of Asokaditya." (vide page VIII in the preface of "The dates in Ancient Indian History", by Aryasomayajula Somayajulu, Lower Subordinate Engineer, Dowlaishwaram, East Godavary Dt. Ed. 1936)

"One of the many wrong ideas entertained by most of the scholars is that Chandragupta, the founder of the Maurya dynasty, is identical with Sandrocottas referred to by the Greek historians as contemporary of Seleukus Nikator and that Chandragupta Maurya ascended the throne of Magadha in 322 B. C., after the death of Alexander the Great at Babylon and that he defeated Seleukus when he invaded India in 303 B. C., to reconquer the lost Greek provinces in India. This is a mischievous, wicked and unfounded identification which has ruined the whole chronology of the Hindus, Buddhists and Jains."

(vide A. Somayajulu's 'Dates in Ancient Indian History' early period, Introduction p. 95)

“The history of India before Harsha’s accession, as written by Western scholars is really an insult to the Puranas and other traditional records of the Hindus”. (Date in Ancient Indian History P. 126)

The learned Somayajulu further writes:

“Mr. A. V. Thyagaraja Aiyer in his “Indian Architecture” states that a tomb in Athens discovered recently contains an inscription which reads as follows”:

“ ‘Here lies Indian Sramanacharya from Bodha Gaya a Sakya monk taken to Greece by his Greek pupils’ and the tomb marks his death at about 1000 B. C. If Buddhist monks have gone to Greece in 1000 B. C., the date of Kanishka must be at least 1100 B. C., and that of Asoka 1250 B. C. and that of Chandragupta Maurya 1300 B. C. Hence the conjecture of Sir William Jones, that Chandragupta Maurya was identical with Sandrocottos referred to by Greek historians as contemporary of Seleukus Nikator who invaded India in 303 B. C., is most unfounded and absurd.”

(vide A. Somayajulu’s “Dates in Ancient History of India” Pp. 112-114).

It is therefore clear that the identification of the Bharatiya Yavana kings (Edict XIII of Asoka) of the 15th century B. C. with the Greek kings of the 3rd century B. C., is erroneous and it has to be rejected. The subject will be more elaborately discussed in another chapter.

#### OUR PURANAS

*Purana means Purapi Navah* (పురాపి నవః) = Though old, yet, ever new. It is an account of the ancient history of Bharat. It is not merely an account of the kings. It is an account of the life of the people and the evolution of their culture and religion. It contains the origin and history of the entire human race as our country was the birth-place of mankind and the cradle of human civilisation. (vide “The Genesis of the Human Race” by this author).

It is a record containing the history of the evolution of Indian ethics, in which our forefathers have laid down rules of conduct for the guidance of untold future generations to

come after them. The entire History of all creation is given therein beginning with the origin of the earth and the sky. It deals also with the life after death in which the Hindus believe. It describes also the phenomena of the non-physical worlds, imperceptible to the senses, belief in which is also a distinguishing feature of the Hindus. We are now devoid of faith in such things and knowledge of such things and so we have lost interest in them and respect for them, due to the scepticism we have imbibed by contact with the materialistic civilisation and outlook of the West, in recent times.

But to ignore such mines of information with regard to our past in an attempt to reconstruct our ancient history is short-sighted and foolish on the part of our historians. This attitude of indifference towards, and contempt for, our Puranas as unauthoritative for historical purposes has been inculcated in us by the European orientalists; and it is up to us to *shed* the prejudice and start afresh the reconstruction of our ancient history based on a respectful and thorough study of our ancient texts and the immemorial traditions of our land: that way only lies safety and salvation in the preparation of the true history of Bharat.

## CHAPTER II

### Modern Indian Historical Research

The foundation of modern Indian historical research was laid by Sir William Jones in 1774 A. D. He was a man of remarkable intellectual powers; he had travelled widely in Northern India, Kashmir and Western Asia and procured the text of the history of Bactria in Kashmir, known as the *Dabistan document*. He has identified and published that the kings of Bactria mentioned in the document as having ruled in Bactria from a time 6000 years before the invasion of Alexander, were Indian kings. These kings were 153 in number. So he knew that since about 8000 years before his time 1774 A. D., Hindu civilisation was in existence, with a record of the kings that ruled in the different parts of the continent of Asia, and the history of Bharat extended to many thousands of years before that.

It is inconceivable that such an eminent intellectual and scholar was unaware of the Kali era or the Kashmir era. Even if we concede, for the sake of argument, that he was really unaware of any such eras, it was his duty to endeavour to ascertain whether any indigenous eras existed and were traditionally in vogue in the country before attempting to start constructing the foundation for the history of the country. If he did not make any such attempt to ascertain, or knowing, if he pretended to be ignorant of such native eras, considering them inconvenient for his purposes, and proceeded to identify the kings of Bharat with the kings mentioned by the Greek historians as the contemporaries of Alexander the Great at the time of his invasion of India, it will be clear to the most common understanding that he must have been actuated by a special, personal, interested motive, a preconceived prejudice to serve and establish. All our Puranas narrate the history of India beginning with the Mahabharata War, 36 years before Kali i. e., 3102 B. C. + 36 years = 3138 B. C. He must have known that the Puranas are the main and the sole authorities for the history of Bharat and that it is impossible to construct the genuine history of the country without relying on the Puranas. Not only Sir William Jones but all the

European historians of India knew it. They began to attempt to write the history of Bharat with the help of the Puranas and the accounts in them. Only, they accepted the lists of kings given in them, but rejected some of the kings and reduced the lengths of the reigns of some and constructed a false history of the country, arbitrarily reducing the antiquity of the history considerably, as they pleased. If only they had adopted the policy of accepting the lists of kings and the periods of their reigns recorded in the Puranas from the date of the Mahabharata war (3138 B. C.) the history of Bharat evolved by them would not have been replete with such wrong and inconsistent chronological determinations as it is at present.

Sir William Jones knew the Puranic History of Bharat. Sir William Jones, in 1774 A. D., consulted our Pandits and one Pandit Radhacant gave him an account of the dynasties of kings that ruled over Magadha from the time of the Mahabharata war, as given in the Bhagavata Purana. Sir William Jones adopted this account, which included several details like the names of kings and the periods of their reigns beginning with the Kali era of 3102 B.C. So he knew full well that the Kali era began in 3102 B. C. He did not express any doubt about the beginning of the Kali era in 3102 B. C. He gave the dynastic lists as they are found in the Bhagavata Purana following the Kali era of 3102 B.C., but with a determined purpose of reducing the antiquity of Indian history, he discarded this data and concocted a false chronology for the ancient history of Bharat and propounded baseless theories which were all the product of his imagination and whim. We therefore show here the correct chronological dynastic succession of kings contained in the Puranas wherein we naturally have to criticise and expose his plot to undermine the great antiquity of Indian history and the consequent misrepresentation he made of the Puranas.

#### PURANIC CHRONOLOGY AS GIVEN BY SIR WILLIAM JONES

*The Works of Sir William Jones (in 13 Volumes)*  
*Vol. IV, Edition 1807*, by Lord Teignmouth, printed for John Stockdale, Piccadilly, and John Walker, Paternoster Row. 1807.

*1st Chapter on the Chronology of the Hindus, written in January, 1788 by Sir William Jones. (Pages 17-20)*

“The Brahmans universally speak of the Bauddhas with all the malignity of an intolerant spirit; yet the most orthodox among them consider Buddha himself as an incarnation of Vishnu; this is a contradiction hard to be reconciled, unless we cut the knot, instead of untying it, by supposing with Giorgi, that there were two Buddhas, the younger of whom established a new religion, which gave great offence in India, and was introduced into China in the first century of our era...May we not reconcile the singular difference of opinion among the Hindus as to the time of Buddha's appearance, by supposing that they have confounded the two Buddhas, the first of whom was born a few years before the close of the last age, and the second, when above a thousand years of the present age had elapsed? (Pp. 17-20)

#### PURANIC HISTORY AS UNDERSTOOD BY SIR WILLIAM JONES

Sir William Jones writes :

“And for these generations (Barhadradhas) the Hindus allot a period of one thousand years” “they (the Hindus) reckon exactly the same number (1000 years) of years for *twenty* generations of Jarasandha, whose son was contemporary with Yudhishtir, and founded a new dynasty of princes in *Magadha*, or Bihar (p. 35)

#### KINGS OF MAGADHA

(1) Sahadeva (2) Marjari (3) Sutasrhavas (4) Ayutayuh (5) Niramitra (6) Sunakshatra (7) Vrihatsena (8) Carmajit (9) Srujanjaya (10) Vipra (11) Suchi (12) Kshema (13) Suvrata (14) Dhermasutra (15) Srama (16) Dridhasena (17) Sumati (18) Subala (19) Sunita (20) Satyajit.

“Puranjaya son of the 20th king, was put to death by his minister Sunga, who placed his own son Pradyota on the throne of his master; and this revolution constitutes an epoch of the highest importance in our present inquiry, first, because it happened according to the Bhagavatamrita, two years exactly before Buddha's appearance in the same kingdom; next, because it is believed by the Hindus to have



taken place three thousand eight hundred and eighty eight years (3888) ago or two thousand one hundred years before Christ; and lastly, because a regular chronology, according to the number of years in each dynasty, has been established from the accession of Pradyota to the subversion of the genuine *Hindu* Government; and that Chronology I will now lay before you, after observing only, that Radhacant himself says nothing of Buddha in this part of his work, though he particularly mentions the two preceding avatars in their proper places. (p. 36, 37)

### KINGS OF MAGADHA

(Pradyota Dynasty)

Pradyota	B. C. 2100 years
Palaca	
Visakhayupa	
Tajaka	
Nandivardhana (five reigns)	138/1962 years

(Sisunaga Dynasty)

Sisunaga	1962 B. C.
Kakavararna	
Kshemagarma	
Kshemajit	
Vidhisara or Bimbisara	
Ajatasatru	
Darsaka or Vamsaka	
Udayana or Udasayana	
Nandivardhana or Kakavarma	
Maha Nandi.	Ten reigns = 360 years

(Nanda Dynasty)

Nanda	1602 B. C.
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This prince, of whom frequent mention is made in the sanskrit books, is said to have been murdered, after a reign of a hundred years, by a very learned, ingenious, but passionate and vindictive *Brahman*, whose name was Chanakya, and who raised to the throne a man of the Maurya race, named Chandragupta; by the death of Nanda and his sons, the Kshatriya family of Pradyota became extinct.

## (Maurya Dynasty)

Chandragupta	1502 B. C.
Bindusara	
Asoka	
Suparsva (Suyasa)	
Dasaradha (Bandhupalita)	
Indrapalita	
Harshavardhana	
Samgata	
Salisukah	
Somasarma or Devasarma	
10 kings—137 years.	137 years.

On the death of the tenth Maurya king, his place was assumed by his commander-in-chief Pushyamithra of the Sunga nation or family.

## (Sunga Dynasty)

Pushyamitra	1365 B. C.
Agnimitra	
Vasumitra	
Sujyeshta	
Bhadraka (or Andhraka)	
Pulindaka	
Ghoshavasu	
Vajramitra	
Bhagavata	
Devabhuti Kshema Bhumi	
Ten kings = 112 years	112 years
	1253 B. C.

The last king was killed by his minister Vasudeva of the Kanva Race who usurped the throne of Magadha.

## (Kanva Dynasty)

Vasudeva	1253 B. C.
Bhumimitra	
Narayana Kanva	
Susarma	
4 Princes = 345 years.	345 years
	908 B. C.

A Sudra, of the Andhra family, having murdered his master Susarman and seized the Government, founded a new dynasty of Andhra.

(Andhra Dynasty)

Balin 908 B. C.

21 kings, names not given 11 (total 32 kings) the last Andhra king *Chandrabija* = 456 years. (p. 36-40)

456 B. C.

(fall of Andhra Dynasty) 452 B. C.

"After the death of Chandrabija, which happened according to the Hindus, 396 years before Vikramaditya, or 452 B. C., we hear no more of Magadha as an independent kingdom." (page 40)

#### CONJECTURE OF SIR WILLIAM JONES

"On the whole we may safely close the *most authentic system of Hindu* chronology, that I have been able to procure, with the death of Chandrabija. Should any further information be attainable, we shall, perhaps, in due time attain it either from books or inscriptions in the Sanskrit language; but from the materials with which we are at present supplied, we may establish as indubitable the two following propositions; that the three first ages of the Hindus are chiefly mythological, whether their mythology was founded on the dark enigmas of their astronomers, or on the heroic fictions of their poets, and that the fourth, or historical, age cannot be carried farther back than about two thousand years before Christ.

Even in the history of the present age, the generations of men and the reigns of kings are extended beyond the course of nature, and beyond the average resulting from the accounts of the *Brahmans* themselves; for they assign to a hundred and forty-two modern reigns a period of three thousand one hundred and fifty three years, or about twenty-two years to a reign one with another; yet they represent only four Kanva princes on the throne of Magadha for a period of three hundred and forty-five years; now it is even more improbable, that four successive kings

should have reigned eighty-six years and four months each, than that Nanda should have been king a hundred years and murdered at last. Neither account can be credited; but, that we may allow the highest probable antiquity to the Hindu government, let us grant, that three generations of men were equal on an average to an hundred years, and that Indian princes have reigned, one with another, two and twenty, then reckoning thirty generations from Arjun, the brother of Yudhistira, to the extinction of his race, and taking the Chinese account of Buddha's birth from M. De Guignes, as the most authentic medium between Abul-fazal and the Tibetans, we may arrange the corrected Hindu chronology according to the following table, supplying the word about or nearly, (since perfect accuracy cannot be attained and ought not to be required), before every date.

#### CONCOCTED CHRONOLOGY OF JONES

Abhhimanyu son of Arjun.	2029 B. C.
Pradyota	1029 „
Buddha	1027 „
Nanda	699 „
Balin	149 „
Vikramaditya	56 „
Devapala, king of Gaur	23 „

“If we take the date of Buddha's appearance from Abul-Fazal, we must place Abhimanue 2368 years before Christ, unless we calculate from the twenty kings of Magadha, and allow *seven hundred years* instead of a thousand, between Arjun and Pradyota, which will bring us again very nearly to the date exhibited in the table; and, perhaps, we can hardly approach nearer to the truth. As to Raja Nanda, if he really sat on the throne a whole century, we must bring down the Andhra dynasty to the age of Vikramaditya, who with his feudatories had probably obtained so much power during the reign of those princes, that they had little more than a nominal sovereignty, which ended with Chandrabija in the third or fourth century of the Christian era, having, no doubt, been long reduced to insignificance by the Kings of Gaur, descended from *Gopala*. But if the author of the *Dabistan* be warranted in fixing the birth of Buddha ten

years before the Kaliyug, we must thus correct the chronological table.

Buddha	1027 B. C.
Parikshit	1017 „
Pradyota (reckoning 20 or 30 generations)	317 or 17
Nanda	13 or 313 A. C.

“This correction would oblige us to place Vikramaditya before Nanda, to whom, as all the Pandits agree, he was long posterior; and, if this be an historical fact, it seems to confirm the Bhagavatamrita, which fixes the beginning of Kaliyuga about a thousand years before Buddha; besides that Balin would then be brought down at least to the fifth and Chandrabija to the tenth century after Christ without leaving room for the subsequent dynasties, if they reigned successively.

“Thus have we given a sketch of Indian history through the longest period fairly assignable to it, and have traced the foundation of the Indian empire above three thousand eight hundred years from the present time; but on a subject in itself so obscure, and so much clouded by the fictions of the Brahmins, who, to aggrandise themselves, have designedly raised their antiquity beyond the truth, we must be satisfied with probable conjecture and just reasoning from the best attainable data; nor can we hope for a system of Indian chronology, to which no objection can be made, unless the Astronomical books in Sanskrit shall clearly ascertain the places of *colures* in some precise years of the historical age, not by loose tradition, like that of a coarse observation by Chiron, who possibly never existed (for “he lived”, says Newton, “in the golden age” which must long have preceded the *Argonautic* expedition) but by such evidence as our astronomers and scholars shall allow to be unexceptionable.” (Pp. 42 to 46)

“The great antiquity of the Hindus is believed so firmly by themselves, and has been the subject of so much conversation among Europeans, that a short view of their chronological system, which has not yet been exhibited from ‘certain’ authorities, may be acceptable to those, who seek truth

without partiality to received opinions, and without regard for any consequences that may result from their enquiries; the consequences, indeed, of truth cannot but be desirable, and no reasonable man will apprehend any danger to society from a general diffusion of its light; but we must not suffer ourselves to be dazzled by a false glare, nor mistake enigmas and allegories for historical verity. Attached to no system, and as much disposed to reject the *Mosaic* history, if it be proved erroneous, as to believe it, if it be confirmed by sound reasoning from indubitable evidence, I propose to lay before you a concise account of Indian chronology, extracted from *Sanskrit* books, or collected from conversations with *bradhuis*, and to subjoin a few remarks on their system, without attempting to decide a question, which I shall venture to start, "whether it is not in fact the same with our own but *embellished* and obscured by the fancy of their "poets and the riddles of their astronomers". (Sir William Jones Works Vol. IV. Pp. 1, 2)

"Chronological table according to one of the hypotheses intimated in the preceding '*Tract*' (p. 47 Ibid)

<i>Christian and Mussalman</i>	<i>Hindu</i>	<i>Year from 1788 of our Era</i>
Adam	Menu I Age I	5794
Noah	Menu II	4737
Deluge		4138
Nimrod	Hiranyakasipu Age II	4006
Bel	Bali	3892
Rama	Rama Age III	3817
Noah's death		3737
	Pradyota	2817
	Buddha Age IV	2815
	Nanda	2487
	Balin	1937
	Vikramaditya	1844
	Devapala	1811
Christ		1787
	Narayanapala	1721
	Saka	1709

<i>Christian and Mussalman</i>	<i>Hindu</i>	<i>Years from 1788 of our Era</i>
Walid		1080
Mahmud		786
Chengiz		548
Timur		391
Babur		276
Nadirshah		49

(page 47, Ibid)

"Now the Hindu Astronomers agree, that the 1st January 1790 was in the year 4891 of the Kaliyuga or their fourth period, at the beginning of which, they say, the equinoctial points were in the first degrees of *Mesha* and *Tula*; but they are also of opinion that the vernal equinox oscillates from the third of Mina to the twenty-seventh of Mesha and back again in 7200 years, which they divide into four Padas, and consequently that it moves in the two intermediate Padas from the first to the twenty-seventh of Mesha, and back again in 3600 years; the colure cutting their ecliptic in the first of Mesha, which coincides with the first of *Aswani*, at the beginning of every such oscillatory period."

(p. 52. Ibid)

#### CRITICISM ON JONES'S CONJECTURE

Sir William Jones knew full well that Chandrabija or Chandrasri was the last king of the Andhra dynasty. He says that Chandrabija lived in 452 B. C., and quotes Bhagavatamrita which assigns the following periods of time for the reigns of the respective dynasties.

	From B. C.	To B. C.
1. 20 kings of the Barhadradha dynasty who reigned for 1000 years. (Average reign for each king is 50 years only.)	3101	2100
2. 5 kings of the Pradyota dynasty (138 years) Average reign for each king is $27\frac{1}{2}$ years, only.	2100	1962

	From B. C.	To B. C.
3. 10 kings of the Sisunaga dynasty (360 years) Average reign for each king 36 years only.	1962	1602
4. 9 kings of the Nanda Dynasty (100 years) Average reign for each king is 11 years only.	1602	1502
5. Chandragupta Maurya's coronation.	1502	
Kings of the Maurya, Sunga, Kanwa and the Andhra Dynasties till 452 B. C., (i. e. 396 years before Vikramaditya of 56 B. C.)	1502	452

54 kings ( $10 + 10 + 4 + 30 = 54$ ) reigned for a period of 1050 years. Each king got an average reigning period of 19½ years only.

(Vide Vol. IV of Jones's Works "Chronology of the Hindus" Pp. 36-40)

According to Bhagavatamrita 91 kings reigned for 2648 years from 3101 B. C. to 452 B. C. as for Jones's account i. e., each king got an average reigning period of 29 years only.

This table of Chronology though so consistent in itself and not contradicted by any proper authority, was not acceptable to Sir William Jones simply because this takes Indian history far long into the past, which is astounding when compared with the antiquity of the history of the Western countries. So he summarily rejects it and chooses to cut down the Indian chronology, so that it might commence with 2029 B. C. That a historian should adopt this sort of arbitrary attitude and yet be taken as an authority by the later scholars in the field is most wonderful and could be possible only in a country like India which just then began to pass into the cultural slavery of the West.

Having fixed the bottom limit of the Chronology according to his own fancy, Prof. Jones began to assign periods and dates for kings and dynasties just as he pleased.



Even from his writings we understand, Sir William Jones knew that Kali era began in 3102 B. C., that 36 years before that date, i. e. 3138 B. C., was the time of the Mahabharata war and that Marjari the son of Sahadeva, the son of Jarasandha who was a contemporary of Yudhishtira ascended the Magadha throne in 3138 B. C. It is from the date of the Mahabharata war that a continuous list of kings of dynasties and their reigning periods were given in the Bhagavata and other Puranās. Sir William Jones knew this, but yet he never starts the list of kings with the date of the Mahabharata War (3138 B. C.) but he makes 3101 B. C. the beginning of Kali—the starting point of the Chronology of the kings mentioned. In fact, he never mentions 3138 B. C., as the date of Mahabharata War. That he took a liberty to substitute 3101 B. C., for 3138 B. C., is an extraordinary thing which cannot be tolerated in a historian. By this he has shifted the Hindu Chronology of the post-Mahabharata age forwards by 37 years.

This error was continued in all the successive periods of Indian history. Sir Jones stops the list with Chandrabija or Chandrasri, the last of the Andhra kings. (452 B. C. as per Jones) It is only after Chandrabija that Alexander invaded India in 326 B. C. Prof. Jones knew this. He also knew from Bhagavatamrita that Chandragupta Maurya lived in 1502 B. C., as can be seen from the list given above by himself, but yet, he makes Chandragupta Maurya (1502 B. C.) a contemporary of Alexander (326 B. C.). He could have easily understood that the Sandrocottus mentioned by the Greek historians was some other Chandragupta who usurped the throne of Magadha from the last Andhra king Chandrabija; but purposely he made a wrong identification to suit his aim of cutting down the antiquity of Indian history. Otherwise he could have easily understood that there was a Chadragupta in 326 B. C., other than Chandragupta Maurya of 1502 B. C.

We shall now examine where exactly Jones erred or purposely misled us, in regard to Indian Chronology.

1. According to Bhagavatamrita IXth Skandha and other Puranas the kings of the Barhadradha Dynasty were

22 and the sum total of their reigning periods in round figures 1000 years. Jones makes them 20. According to the Puranas the periods of the individual reigns of the 22 kings when summed up comes to 1006 years.

### CORRECT CHRONOLOGY FROM THE PURANAS

The 22 kings of the Barhadradha dynasty reigned for 1006 years after the war of 3138 B. C.

The ending of their reign, and the beginning of the Pradyotas.

2132 B. C.

2. Jones says that 2 years before Buddha the Pradyota dynasty commenced but it is far from the truth. Buddha lived during the time of the 4th, 5th and 6th kings of the Sisunaga dynasty which came after the Pradyota kings. After the Mahabharata War (3138 B. C.) Magadha was ruled by the 22 Brahadratha kings for 1006 years, and by the 5 Pradyota kings for 138 years. The beginning of Sisunagas. (3138-1144-1994 B. C.)

1994 B. C.

Thereafter Kshemajit, the fourth king in the Sisunaga dynasty ascended the throne in 1892 B. C. During his reign Buddha was born as the son of Suddhodana the 23rd king of Ayodhya kingdom and the contemporary of Kshemajit of Magadha in 1887 B. C. Buddha took to Sanyasa in 1853 B. C. and attained Nirvana in 1807 B. C. during the reign of Ajatasatru the Magadha king, after living for 80 years. No Purana says that Buddha flourished during the time of Pradyota or about 2100 B. C.

The reigning period of the Sisunaga dynasty is 360 years.

360

3. According to the Puranas, properly reckoned from the date of the Mahabharata war (3131 B. C.) the coronation date of Mahapadmananda is 1634 B. C. but not 1602 B. C., as indicated by Jones.

1634 B. C.

According to Bhagavata the nine Nandas ruled for 100 years but not one Nanda king only as was said by Jones. Then the Maurya dynasty came to the throne of Magadha.

100  
1534 B. C.

4. According to the Puranas Chandragupta Maurya, the first king of the Maurya Dynasty ascended the throne in 1534 B. C. but not in 1502 B. C., as was said by Jones—Here also the error of Jones was due to his ignoring the date of the Mahabharata was and starting with the Kali era.

Beginning of the Maurya dynasty and the coronation of Chandragupta Maurya the first king of the Maurya line.

1534 B. C.

Sir William Jones mentioned 10 kings of the Maurya dynasty, while there were actually 12 kings, the names of the 11th and 12th kings being Satadhanva and Brihadratha. It appears that Jones solely derived his information from Bhagavatamrita and never attempted to reconcile the several Puranas in this respect. In all the printed copies the reigns of the kings of this dynasty was 137 years. But Pargiter and other western scholars saw much confusion and inconsistency in this. (Vide Pargiter's "the Dynasties of Kali Age.") These Indologists similarly cut down the periods of the Sunga and Kanva dynasties also. All the Puranas unanimously say that 836 years elapsed between the coronation of Mahapadmananda (1634 B. C.) and the beginning of the Andhra Dynasty (801 B. C.) In some of the Puranas the periods of these four dynasties are given as follows :

The period of the Nanda dynasty, according to the printed and Manuscript copies of the Puranas (9 kings)

100 years.

Maurya Dynasty (according to a Manuscript copy of the Matsya Purana in Tamil

Grandha Characters and Kalyugaraja vittanta  
(12 kings)

Sunga Dynasty (10 kings)

Kanva Dynasty (4 kings)

316 years

300 years

85 years

801 years

Then commenced the Andhra dynasty.

This period of 801 years was reduced to 394 years by a calculation based upon certain editions of the Puranas, printed after much tampering. But this figure of 394 years does not tally with the collective figure (801 years) given in the Puranas as the period between the coronation of Mahapadmananda and the beginning of the Andhra dynasty; it may also be noted that the figure arrived at on an examination of the movement of the Great Bear as indicated in the Puranas also confirms the figure 801 and not 394. Now, the discrepancy between 836 and 801 is to be explained. 801 years is the period from Mahapadmananda to the end of the Kanva dynasty. In 836 years is included a period of the Andhra dynasty. This difference of 35 years is to be added to the period of the Andhra dynasty. The details of the wrong figure of 394 years given by the western scholars are as follows:

1. Nanda dynasty (2 reigns)	100 years
2. Maurya dynasty (10 reigns)	137 "
3. Sunga dynasty (10 reigns)	112 "
4. Kanva dynasty (4 reigns)	45 "
Total	394 "

Evidently this is a wrong calculation which involves an error of more than four centuries.

Details of the period between the Mahabharata war or the birth of Parikshit and the coronation of Mahapadmananda.

1. Barhadratha dynasty of 22 kings	1006 years
2. 5 Pradyota kings	138 "

3.	10 Sisunaga kings	10	years	<u>360</u>	years
		Total	37	1504	

The period given by Jones is less than this figure by 6 years.

The difference of 6 years is due to this—when expressed in round figures the period of the Barhadradha kings is 1000 in the Puranas; when the periods of individual reigns of these kings are summed up the figure 1006 is arrived at.

The sum-total of the reigns of 37 kings belonging to the Barhadradha, the Pradyota and the Sisunaga dynasties, which reigned after the Mahabharata War in 3138 B. C. (The average period of each king is about  $40\frac{1}{2}$  years) 1504 years

The sum-total of the periods of the nine kings of the Nanda dynasty. 100 „  
1604

Then came to the throne Chandragupta Maurya the first among the Maurya kings. His age is—1534 B. C. ( $3138 \text{ B. C.} - 1604 = 1534 \text{ B. C.}$ ) 1534 B. C.

According to Sir William Jones it is 1502 B. C. but not 1534 B. C. that was the date of Chandragupta Maurya's coronation. This difference of 32 years is due to the fact that Sir William Jones calculated from 3102 B. C., the beginning of Kaliyuga and not from 3138 B. C., the date of the Mahabharata War.

The 12 Mauryas reigned for 316 years but not for 137 years as Jones thinks.

Then came the Sunga dynasty of ten kings. 316 years  
This dynasty commenced in 1218 B. C. 1218 B. C.

They reigned for 300 years as the Puranas say but not for 112 years as Jones thinks. 300 years.

(The coronation of Pushyamitra Sunga was not in 1365 B. C. as said by Jones but in 1218 B. C.)

The Sunga dynasty was followed by the Kanva dynasty in 918 B. C.

918 B. C.

Four Kanva kings reigned for 85 years, according to several Puranas, Bhagavata Purana alone giving a different figure (345 years). How exactly this error crept into the editions of Bhagavata we cannot say. Sir William Jones makes capital out of this solitary error in Bhagavata Editions and goes to the length of condemning the Purana outright forgetting that he himself took his whole information from it. He could have easily detected this error if he had referred to the other Puranas on the point.

85 years  
833 B. C.

Then came the Andhra dynasty of 32 kings which reigned for 506 years.

506 years

(This figure agrees with the calculations based on the movement of the Great Bear—Saptarshimandala—and the figures given as the landmarks from the date of the Mahabharata War to the end of the Andhra dynasty, in the Puranas. This will be elucidated in the next Chapter.

327 B. C.

Sir William Jones says that Chandrabija (or Chandra Sri or Chandramas) was the last king of the Andhra dynasty, whose death occurred in 452 B. C., according to his calculation. All the Puranas say, that Chandrabija's death occurred in 327 B. C. This Chandrabija or Chandramas was identical with Zandrames mentioned by the Greeks that accompanied Alexander (326 B. C.). Sir William Jones might have known this but he never gave out this identity. Chandragupta the founder of the Andhra Bhritya dynasty (Gupta dynasty) who was really the Sandrocottus of the Greeks, killed Zandrames and his minor son Pulomavi, had his coronation in Pataliputra and started the Gupta Era in 327 B. C.

7 kings of the Gupta dynasty reigned for 245 years

Then Vikramaditya, the first king of the Panwar dynasty, conquered the Gupta empire. 82 B. C.  
24 kings of this dynasty reigned for a period of 82 B. C. to 1275 years from 82 B. C. to 1193 A. D. with Ujjain as their capital.

### MISREPRESENTATION OF JONES

It is curious to note that Jones attempted to identify this Zandrames or Chandrabija who was the last king of the Andhra dynasty and the predecessor of Gupta Chandragupta of 327 B. C. with the predecessor of Chandragupta Maurya named Mahapadmananda or Dhanananda who belonged to the Nanda dynasty of the 17th century B. C.

Jones says that Chandrabija, the last of the Andhra kings, died in 452 B. C. It was after this date that the Greeks invaded India in 326 B. C. It is therefore clear that Zandrames or Chandrabija or Chandramas the last king of the Andhra dynasty and Sandracottas (Gupta Chandragupta) mentioned by the Greek historians must be living in 326 B.C. Evidently it is absurd to identify them with the persons of 1200 years before this time. Jones says that further history is not available in the Bhagavata. He ought to have searched the other Puranas.

The Bhagavata says that the Nanda dynasty of nine kings ruled for 100 years. But Jones tells us that Bhagavata assigns 100 years for Nanda only. (See Ibid) Having misrepresented Bhagavata in this way he began to condemn it as containing absurdities. Here he created a pretext for rejecting Bhagavata and for reconstructing the history of India according to his own conjectures and imagination. This is highly detestable.

The Greeks mentioned Sandro Cyptus besides Sandrocottus. Jones could not identify Sandrocypsus. It is easy to identify him with Samudragupta. This clue also helps to identify Sandracottas with Chandragupta of Gupta dynasty. This clue was ignored by Sir William Jones.

The so-called research of Jones on the early history of India is a mass of inconsistencies and absurdities. He asks us to swallow this and throw out the genuine indigenous accounts of our history.

The chronology as was conjectured by Jones is as follows :

The age of the Mahabharata War or of Abhimanyu	2029 B. C.
(Here Jones cut down 1109 years)	
The time of Pradyota	1029 B. C.
(Here he cut down 1103 years)	
Buddha	1027 „
(Here he cut down 860 years)	
Nanda	699 „
(Here he cut down 934 years)	
Balin (founder of the Andhra dynasty)	149 „
(Here he cut down 684 years)	

Sir William Jones constructs the following table of chronology on the strength of (1) the Chinese and Tibetan accounts (2) the accounts of Abul-Fazul, and (3) the "Dabistan Document."

Buddha	1027 B. C.
Parikshit	1017 „
Pradyota	317 „
Nanda Dynasty	313 „

These four figures involve a curtailment of 860, 2121, 1815, 1321 years respectively.

Vikramaditya of 56 B.C., was thrust back to 1634 B.C., which was the time of Nanda. Jones has the audacity to believe that all the Pandits will agree with him. He says that Kali began 1000 years before Buddha, who flourished in 1027 B. C., according to him. Although he quotes Bhagavatamrita in this regard, we miss any such reference to it in the several editions of Bhagavata. Jones thinks that Balin or Srimukha the founder of the Andhra dynasty can be brought to the 5th century A. D., and the last king of the



Andhra dynasty to the tenth century A. D. He also thinks that the later dynasties have no room at all.

The western scholars had to commit a number of deliberate concoctions and bunglings to cover the gap of 1212 years between the actual date of Chandragupta Maurya (1534 B.C.) and the date assigned to him by them (322 B. C.) The criminal discarding of Vikramaditya and Salivahana as mythical personages is one of these bunglings. The existence of Vikramaditya in the 1st century B. C. does not fit in with the chronology they assigned to the Maurya dynasty (beginning with 322 B. C.). So they denied the historicity of Vikramaditya. Again they had to meet with Malawa Gana Saka which too went against them. They arbitrarily brought Malawa Gana Era from 725 B. C., to 57 B. C., and dared proclaim that this was identical with the Vikrama Era or Azes Era. The Sri Harsha Era of 457 B. C., was brought to 606 A. D., and was miscalled Harsha Siladitya Era. Again as these scholars misplaced the Andhra kings in the 1st century B. C., they had to oust Vikramaditya from that period and give him the bad name of a mythical personage. Further they brought the Gupta Era of 325 B. C., to 322 A. D. This is how a regular chain of misrepresentations, concoctions and denials was necessitated by the attempt to cut down the antiquity of Indian civilization. As and when these western scholars found a difficulty confronting their theories they stooped to commit any sort of crime to get over that difficulty. Thus the mythical character attributed to Vikramaditya was itself a myth, invented by western scholars to save themselves. The fact that the pioneer in the field, *Sir William Jones, never doubted the historicity of Vikramaditya but frequently spoke of him as a historical person and a powerful emperor with several feudatories is thus a matter of great importance.* (Vide Supra)

By the time of Jones (1778 A. D.) Vikramaditya was still green in the memory of the Indians and everywhere Jones heard accounts of that illustrious Emperor. The Panchangas were mentioning his name and Era year after year. *The necessity to deny the historicity of Vikramaditya to shield his wrong theory never struck him. This was an after*

*thought of the later western scholars of the second half of the 19th century.* Thus we find that Sir William Jones and his western followers have no respect for truth at all, that they distorted facts and concocted theories, their sole aim being to curtail the antiquity of the history of Bharat, so as to bring it nearer the Biblical conception of the creation of the world. (4004 B. C.)

This curtailment is to the extent of 2825 years, the details of which are given below :

The period of the reigns of the Barhadradha kings immediately after the Mahabharata War was 1006 years. Jones discarded this as mythological. Thus he curtailed—

1006 years

The Pradyota dynasty started in 2132 B. C. By mere whim Jones was disinclined to accept this and arbitrarily fixed 317 B. C., as the starting year of the Pradyota dynasty. Thus he curtailed 1815 years

The difference between the Pradyota and Nanda dynasties as Jones indicated—

4 years

Total 2825 years

The Puranas gave a list of dynasties commencing with the year of the Mahabharata War (3138 B. C.) By this curtailment Jones could start the history of Bharat from (3138 B. C.—2825 years) 313 B. C.

He puts Chandragupta Maurya's coronation in 313-312 B. C., and taking the very same dynasties given in the Puranas, pushes them backwards and forwards and compresses them in the small space of about 1300 years (from 650 B. C. to 650 A. D.), while as a matter of fact they extended over a period of 5090 year from the Mahabharata War to the present day.

This false history of India designed by Jones and adopted by Western orientalists like Max Muller has been taught and still continues to be taught to our children in schools and colleges. Even our Masters of Arts in History are thus blind to the genuine history of our motherland.

It is curious to note that Jones who is the author of this false history accuses the Brahmins of an attempt to carry their ancient history far back by creating false accounts. However, it is refreshing to note (vide Supra) that Jones was prepared to revise his ideas, if strong astronomical data were found in the ancient Indian Sanskrit literature.

## CHAPTER III

### Astronomical Evidence in Sanskrit Literature for Historical Facts

We now, therefore, adduce some strong astronomical evidence from our Puranas and standard books on astronomy.

#### THE SAPTA-RISHI-MANDALA

(THE GREAT BEAR)

The Great Bear was, according to the Puranas, in Magha at the time of the birth of Parikshit (i. e., at the time of the Mahabharata war) and it would be at the beginning of the 24th star century thereafter, in the starting time of the Andhra dynasty of Magadha. In the beginning of the 28th century—the time of the 24th Andhra king—it will be again in Magha in the next revolution.

The Great Bear will be with each star for a period of 100 years. While it was in Magha, the birth of Parikshit, the Mahabharata war, the coronation of Yudhishtira and the beginning of the Yudhishtira Era—took place in one year. (3138 B. C.) The Kali Era began 36 years afterwards. (3102 B. C.) In the 26th year of Kali (3076 B. C.) the Great Bear left Magha and passed to the next star and then began the Sapta-Rishi Era (known as the Yudhishtira Kala Era or the Loukikabda).

The Great Bear remained in Magha for 61 years ( $36 + 25$ ) in the Yudhishtira Era and for 39 years previously.

Our astronomical science as well as the Puranas agree unanimously that 2700 years should pass before the Great Bear can complete one cycle of the stars and be again in Magha. Therefore in 2651 of the Kali Era the 24th Andhra King of Magadha "Sivasatakarni" reigned for 28 years—from 2677–2705 of the Yudhishtira Era (or from the birth of Parikshit), as in his reign the Great Bear was again in Magha according to the Puranas. Our Rishis recorded frequently in the Puranas, details of the astronomical phenomena, the positions of planets and stars, with the intention that it might be possible, with their help, to rectify any mistakes

that might arise in the figures assigned to the reigns of the different kings and dynasties in the Puranas as they were handed down orally from generation to generation of scholars, or due to any misunderstanding of the writer when they were reduced to writing or errors in printing when the manuscripts were later printed.

But the Western scholars deliberately ignored this information and refrained from making any use of it in verifying their interpretation of the Puranas or calculating the reigns of the kings mentioned therein.

## ASTRONOMICAL REFERENCES IN THE PURANAS

### MATSYA PURANA

(Printed in 1877 by Puvvada Venkatarayarya in  
Telugu script)

(1) “అతఃఊర్ధ్వం ప్రవక్ష్యామి మాగధా యే బృహద్రధాః.”

“Ata Urdhvam pravakshyami magadha ye Brihadradhah  
Purvena ye Jarasandhat sahaddevanvaye nrupah” (269—18)

And now we proceed to enumerate the kings of Magadha of the Brihadradha dynasty, and in Chap. 271 No. 38 to 47 verses :

(2) “మహాపద్మాభిషేకాత్తు యావజ్జన్మ పరీక్షితః  
ఏకమేవ సహస్రం తుజ్జేయం పంచశతోత్తరం.”

(Chap. 271 verse 38)

(3) పౌలోమాస్తు తథాంధ్రాస్తు మహాపద్మాంతరేపునః  
అనంతరం శతాన్యష్టై పక్షింశత్తు సమాస్తధా.”

(Ch. 271—39)

(4) తావత్కలాంతరం భావ్య మాంధ్రాస్తాదా పరీక్షితః  
భవిష్యేతే ప్రసంఖ్యాతాః పురాణజ్ఞైః శ్రుతర్షిభిః.”

(271-40)

(5) “సప్తర్షయస్తదా ప్రాంశుః (ప్రాహుః) ప్రదీప్తే నాగ్నినా సమాః  
సప్తవింశతి భావ్యానా మాంధ్రాణాంతు యధాపునః.”

(41)

(6) సప్తర్షయస్తు వర్తంతే యత్ర నక్షత్రమండలే  
సప్తర్షయస్తు తిష్ఠంతి పర్యాయేణ శతంశతం.”

(42)

- (7) సప్తర్షీ జాంతు పర్యాయే తత్స్మృతం దివ్యసంఖ్యయా  
సమాదివ్యా స్మృతా షష్ఠి ర్దివ్యాద్వానిచ సప్తతిః.” (43)
- (8) “ఏభిఃప్రవర్తితేకాలో దివ్యా స్సప్తర్షిభిస్తువై  
సప్తర్షీజాంతు యా పూర్వా దృశ్యతే హ్యుదితానిశి.” (44)
- (9) “తయోర్మధ్యేతు నక్షత్రం దృశ్యతే యత్సమందివి  
తేన సప్తర్షయోజ్ఞే యాయుక్తావ్యోమ్ని శతఃసమాః.” (45)
- (10) “నక్షత్రాణా మృషీజాంతు యోగస్యైవ తన్నిదర్శనం  
సప్తర్షయోమఘాయుక్తాః కాలేపారిక్షీతేశతం.” (46)
- (11) “బ్రాహ్మణాస్తు (ఆంధ్రాంశేన) చతుర్వింశా (శే) భవిష్యంతిశతం సమాః  
తతః ప్రభృత్యయం సర్వలోకో వ్యాపత్యతేభృశమ్.” (47)

“From the time of the birth of Parikshit to the coronation of Mahapadmananda 1500 years passed.” (Verse 38)

“Again from Mahapadmananda to the dynasty of the Andhra (who were known as Pulomas) the interval is 836 years.” (Verse 39)

“That period (i. e.  $1500 + 836 = 2336$  years) is the time that passed from the time of the birth of Parikshit to the beginning of the Andhras according to those Rishis versed in the Puranas.” (Verse 40)

“The Great Bear was then (at the time of the birth of Parikshit) in the star century of the towering brilliant Agni (the presiding deity of Kritthika according to Sutarshis) and after 2700 years in the time of the very Andhra kings the cycle repeats itself : (i. e. it will be again in Kritthika.) (Verse 41)

“The Great Bear remains in the region of each star of the Zodiac for a period of 100 years.” (Verse 42)

“The Great Bear goes round the cycle of the Zodiac in  $7\frac{1}{2}$  celestial years.” (i. e.  $7\frac{1}{2} \times 360 \times 2700$  years) (Verse 43)

“As the two stars in the east of the Great Bear (Kratu and Pulaha) rise at midnight, if we see through the middle point of the line joining the two stars, (Kratu and Pulaha) the star in the Zodiac lying on the line, is the star in which

the Great Bear is said to be located. This is Kritthika. There, in that star, the Great Bear remains for 100 years." (Verses 44, 45) (This reckoning is according to Srutarshis and Varahamihira)

"This is the way to know the position of the Great Bear in the star. (Verse 46, 1st Stanza)

"At the time of Parikshit the Great Bear was in Magha for 100 years." (Verse 46, 2nd stanza) (according to Puranas and Vriddha Garga)

The reckoning of the Puranas and Vriddha Garga is as follows :

"As the two stars in the east of the Great Bear (Kratu and Pulaha) rise at midnight, if a straight line is drawn through the Pole-Star and the two stars due south, the star in the Zodiac lying on the line, is the star in which the Great Bear is said to be located (This star is Maghas). There, in that star, the Great Bear remains for 100 years."

Here one may object that :

As the Saptarshis cannot be, at one and the same time, in two different asterisms, Maghas and Kritthikas, the statements with regard to these two intervals of time, must be equally unfounded and inaccurate.

The answer to this objection is very simple.

The discrepancy is purely nominal and not real. The substance is the same, but only the nomenclature differs. What is 'Magha' according to Vriddha Garga and the Puranas is 'Kritthika' according to Srutarshis and Varahamihira : and so the century consisting of the years 3177 to 3077 B. C. will be the Magha century of the Saptarshi Era according to the Puranas and Vriddha Garga, while the same will be designated as the Krittika century of the Saptarshi Era by the Srutarshis and Varahamihira.

[For full explanation, please vide "Indian Eras" by this author.]

"By the time of the beginning of the Andhra dynasty it will be in the 24th star century. Thereafter there will be





many evils in the whole world and difficulties for the people.”  
[Verse 47]

The words “*బ్రాహ్మణాస్తు చతుర్వింశా*” of the Matsya Purana in place of “*ఆంధ్రాంశేన చతుర్వింశే*” of the Vayu and Brahmanda Purana texts must be due to corruption of the text. It will carry no special meaning. The corresponding verse in the Vayu Purana 99th Chap. Verse 423 reads :

(12) “*స ప్రక్షయో మఘాయుక్తః కాలేపారిక్షితేశతం*  
*ఆంధ్రాంశేన (తు, రోచ, రోతే) చతుర్వింశే భవిష్యంతి మతేమను.*”

“At the birth of Parikshit the Great Bear was in Magha star century. By the time of the beginning of the Andhra dynasty it will be in the [beginning of the] 24th star century.”

The Brahmanda Purana also gives the same version. Chap. 74. Verse 236.

The Great Bear was at the time of the birth of Parikshit in the Magha century. By the time of the beginning of the Andhras it will be in the 24th star century after Magha. After 2700 years from the birth of Parikshit in the time of the very Andhra dynasty [i. e. in the time of the 24th Andhra king] it will complete one revolution from Magha and start on the 2nd revolution beginning again from Magha. [vide Matsya, Vayu and Brahmanda Puranas] From the end of the 24th king eight Andhra kings reigned at Magadha for 106 years. The 24th Andhra king “Siva Satakarni” reigned till 2705th year from the birth of Parikshit or from the Mahabharata War. From the 25th Andhra king to the last king 106 years. [2705 + 106 = 2811] 2811 years, from the birth of Parikshit [or the Bharata War] to the end of the Andhra dynasty.

Birth of Parikshit	3138 B. C.
End of the Andhras	2811 years after the birth of Parikshit
Starting of the Gupta Era	327 B. C.
Gupta dynasty's beginning and Alexander's invasion.	326 B. C.

## KALI YUGA RAJA VRITTANTA

An attempt was made centuries back in our country to study critically the accounts of the dynasties of the kings of Kali given in our Puranas, to detect and amend the errors due to ignorant scribes, and misreading and misinterpretation by malicious and biassed interpreters, and to evolve a valid and authoritative account of the dynasties of the Kings of Kali based on the maximum of agreement among the varying texts of the different Puranas. The result of this exhaustive and critical enquiry was published in the Sanskrit language in the form of a treatise entitled "Kali Yuga Raja Vrittanta." In this treatise a connected and consistent account of the history of our country down to the eighth century after Christ has been given in detail based upon our Puranas and in agreement with the references in them to the movement of the Great Bear [Saptarshi Mandala]. This Great book has been rejected and sneered at by some as a mere forgery and despised and neglected by others as belonging to the tenth or the sixteenth or even the eighteenth century. This is a highly regrettable mistake on the part of modern historians and students of the history of India. Let us remind them that all their histories regarding India were written at the end of the 19th century.

It is not fair to reject or despise such a treatise merely because it runs counter to the current accepted history. This book was in existence for a long time just as the various Puranas, at least by the time the Western European scholars commenced their attempt to construct the history of India. It is therefore a respectable book whether we concede its antiquity or consider it only of recent origin compared with the Puranas. Modern historians have rashly, if not maliciously, rejected the authoritativeness of the Puranas and Itihasas, alleging them arbitrarily, whenever it suited them, to be wrong, inconsistent and corrupted; accepted in their place the stray references to historical events and personages in the works of fiction and drama such as Katha Saritsagara, Gatha Sapt Sati, Brihat Kathamanjari, Gathanukramanika, Raja Sekhara Charitha, Karpuramanjari, Vasavadatta, Ratnavali, Mudrarakshasa, Mrichchakatika, Lilavati etc., construc-

ted their fantastic and mutually inconsistent historical accounts based largely on their own preconceptions and conjectures; and endeavoured to bring down the history of our country, as much as possible, nearer to modern times.

Our Puranas and Itihasas on the other hand give us not only the political events but descriptions of the civilisation, and social life and expositions, in an attractive form and with telling illustrations, of moral principles and social obligations to the people. They thus constitute true histories in the fullest sense of the term. The Kaliyuga Raja Vrittanta, based on such true historical treatises and effecting a re-conciliation among the varying versions in the texts of the different accounts in them, is certainly more authoritative and respectable than *the so-called histories of our modern historians full of vague theories and doubtful conjectures.*

The Chronology of the dynasties of the Kings of Kali according to the Kaliyuga Raja Vrittanta is also given below :

The beginning of the Kali Era	B. C. 3102
The time of Mahabharata War 36 years before Kali.	B. C. 3138
From the Mahabharata War to the coronation of Mahapadma Nanda.	1504 years
Mahapadma Nanda to the begin- ning of the Andhra dynasty of the Empire of Magadha.	801 ..
The reigns of the kings of the Andhra Satavahana dynasty.	506 ..
Total	2811 years
The time of Alexander's invasion of the Punjab.	327 B. C.
Gupta Chandragupta's coronation.	326 B. C.
The Gupta dynasty reigned for a period of 245 years	
The coronation of Vikramaditya of the Panwar dynasty in Ujjain.	82 B. C.

After the close of the Imperial Gupta dynasty Vikramaditya of Ujjain was crowned Emperor in 82 B. C. and his grandson Salivahana drove the Saka invaders out of the country and was crowned Emperor in A. D. 78.

These two emperors are historical personages and founders of the well-known eras named after them and commencing in 57 B. C. and 78 A. D. respectively. (Refer : Bharatiya Eras, The kings of Agni Vanisa, by the same author in Telugu and "Indian Eras" in English.)

The descendants of the Gupta emperors survive as rulers of small territories paying homage to Imperial Ujjain (Panwar Emperors) till A. D. 762 and then the Magadha Kingdom of the Guptas will pass into the hands of the Pala kings according to the Kaliyuga-Raja-Vrittanta.

This treatise [K. R. V.] moreover reconciles these dates with the movements of the Great Bear. It has been accepted as authoritative and used as the basis of "the Age of Sankara" by Sri T. S. Narayana Sastry, B. A. B. L., of 'The Age of Mahabharata' by late Sri Nadimpalli Jagannadha Rao, and of 'The History of Classical Sanskrit Literature' by Dr. M. Krishnamacharyulu. It deserves a wider and universal recognition on the part of modern historians as an invaluable historical treatise of indisputable authority, which it is.

*The Verses referring to the movement of the Great Bear (సప్తమి మండల చలనం) in Kaliyuga Raja Vrittanta.*

(18) సప్తమి యో మహాయుక్తాః కాలే యాధిష్ఠితశతం  
శ్రవణే తే భవిష్యంతి కాలేనందస్య భూపతేః."

Meaning : In the time of Yudhishtira the Great Bear was in Magha for a hundred years. By the time of (Mahapadma) Nanda it will be in Sravana.

Explanation : Sravana is the 15th star in the reverse direction (the direction of the retrograde movement of the Great Bear) from Magha. So the interval between the times of Yudhishtira and Nanda (Mahapadma) is 1500 years. This is the period specified in all the Puranas.

- (14) “చతుర్వింశేఽధనక్షత్రే భవిష్యంతి శతం సమాః  
అంధ్రం జ్యాయంత కాలదారభ్యైతే సునర్షయాః.”

Meaning: By the time of the beginning of the rule of the Andhras (royal dynasty of Magadha) the Great Bear will reach the 24th star century from Magha and remain therein for a hundred years.

This statement is also found in all the Puranas.

- (15) “మహాపద్మాభిషేకాత్తు యావజ్జన్మ పరీక్షితః  
ఏకమేవ సహస్రంతుజ్జేయం పంచశతోత్తరం.”

Meaning: It should be known that from the birth of Parikshit to the coronation of Mahapadma (Nanda) (the time elapsed) is 1500 years.

Comment :

This statement is also found in all the Puranas and there is nothing in this verse which can be attributed to any conjecture or inference on the part of the author.

- (16) “అంధ్రరాజ్యోపక్రమాత్తు యావన్నంధాభిషేచనం  
అంతరం తచ్చతాన్యష్టై ప్రమాణజ్ఞైః సమాః స్మృతాః”.

Meaning: Those who know (authoritative elders), say the interval between the coronation of (Mahapadma) Nanda to the commencement of the Andhra Empire (Imperial dynasty of Magadha) is 800 years.

Comment: This statement is also found in all the Puranas. But the figure in the Puranas is 836 while the author of this treatise ‘Kaliyuga Raja Vrittanta’ gives the figure 800. Further he tacks on the remaining 36 years to the period of duration of the Andhra dynasty so that instead of 460 years mentioned in all the Puranas for it, we have to assign 496 years for it. But in view of the need to bring the account into conformity with the reference to the movement of the Great Bear, he adds another 10 years and assigns 506 years to the Andhra Imperial dynasty of Magadha. As the beginning of the rule of the Andhra kings is stated to commence in the beginning of the 24th century after the

Mahabharata War, i. e., after 2301 years, from the total 2336 years of the figures 1500 and 836 years given in the Puranas for the two parts of the period, he deducts 36 years and adds the same together with 10 years more to the time of duration of the Andhra dynasty and assigns to it the figure 506. Except for this slight change and adjustment in the figures of the Puranas in an attempt to tally his account with the reference to the position of the Great Bear, there is nothing of the nature of conjecture or fictitious construction here on the part of the author.

(17.) “యదాపునర్వసుం యాస్యంజ్యే తే సప్తర్షయః పునః  
తదా శ్రీగుప్తవంశానాం రాష్ట్రంత్వన్యం గమిష్యతి.”

Meaning: By the time the Great Bear reaches Punarvasu again (in the next Cycle) the empire will pass from the Imperial Gupta dynasty to others.

Comment:

Punarvasu will be the 15th star from Sravana in the reverse direction (the direction of the retrograde apparently according to this ante) motion of the Great Bear. From Magha, Punarvasu in the second cycle is the 31st star and the end of the Gupta dynasty according to the Puranic account is 3056 years after the Mahabharata War i. e., Kali 3020 i. e., B. C. 82.

(18.) “పూర్వాభాద్రాం యదాతేతు ప్రవేక్ష్యంతి పునర్ద్వీజాః  
సప్తేభ్యో మాగధంరాజ్యం తదాపాలాన్ గమిష్యతి.”

Meaning: Again when the Great Bear enters Purvabhadra, the Kingdom of the Guptas (part of Magadha) passes on to the Pala Kings.

Comment: Purvabhadra is the 40th star from Magha (continuing the count into the 2nd Cycle—in retrograde direction). So the end of the Gupta dynasty of Magadha is assigned to 3900 years after the Mahabharata War, i. e., A. D 763. (3900—3137)

Thus the author of the Kaliyuga Raja Vrittanti endeavours successfully to reconcile the figures of the Purana

and to construct a continuous and consistent account of the reigns of the different royal dynasties of Magadha in Kali, with very few and very slight adjustments of the statements in the Puranas. In contrast, we find the Western scholars and their followers arrogantly brand the Puranas as a whole as unreliable for purposes of history, ignore the time of the Mahabharata War (3138 B. C.) and the Kali Era (3102 B. C.) and proceeding on the basis of the hypothetical contemporaneity of the invasion of Alexander of Greece and the rise to power of Chandra Gupta Maurya which is only an assumption solely due to their own wild imagination and interested preconception, as though it were an ascertained fact of indisputable historical value, use, distort, and reject the texts of the Puranas as it suits their convenience, to bring their theories and conjectures into agreement with their basic assumption, and draw largely on their own imagination to fill the gaps of this fantastic history of India constructed by them. These foreign scholars with absolutely no knowledge of native tradition and no respect even for truth, sometimes disregard the Vikrama and Salivahana Sakas in use in our country for thousands of years, interpret the references to them as they please and venture to question the historical existence of the epoch-making emperors Vikrama and Salivahana themselves.

It is time we regain the proper perspective and reconstruct our history, attaching proper value to the different sources of our information and various kinds of historical evidence available to us.

TABLE SHOWING THE REVERSE MOTION OF THE  
SAPTARSHI MANDALA AFTER THE GREAT WAR

Let us verify the above statement of the Kaliyugaraja Vrittanta about the historical events, following the motion of the Saptarshi Mandala from its entrance in the 'Magha' star century (3177 B. C.)

The Great Bear (Saptarshi Mandala) entered Magha Star century 75 years before Kaliyuga, i. e.  $(3102 + 75) =$   
3177 B. C.

39 years after its entrance in Magha or  
36 years before Kali the Mahabharata war was  
fought, i. e. 3177-39 or 3102 + 36 = 3138 B. C.

The Kali era began in 3177-75 = 3102 B. C.

The Great Bear with reverse motion  
entered Aslesha in the 26th year after the  
Kali era (i. e. 3102 B. C. - 26) = 3076 B. C.

No.	Name of the Star	Period of Stay	Kaliyuga	B. C.
1	Magha	61 years (after the war)	36 years before Kali to 25 years after Kali	3138 to 3076
2	Aslesha	100	26 to 126	3076 to 2976
3	Pushyami	100	126 to 226	2976 to 2876
4	Punarvasu	100	226 to 326	2876 to 2776
5	Arudra	100	326 to 426	2776 to 2676
6	Mrigasirsha	100	426 to 526	2676 to 2576
7	Rohini	100	526 to 626	2576 to 2476
8	Krithika	100	626 to 726	2476 to 2376
9	Bharani	100	726 to 826	2375 to 2276
10	Aswani	100	826 to 926	2276 to 2176
11	Revathi	100	926 to 1026	2176 to 2076
12	Uttarabhadra	100	1026 to 1126	2076 to 1976
13	Purvabhadra	100	1126 to 1226	1976 to 1876
14	Satabhisham	100	1226 to 1326	1876 to 1776
15	Dhanishta	100	1326 to 1426	1776 to 1676
16	Sravanam	42	1426 to 1468	1676 to 1634

1503

This marks the end of Sisunaga dynasty.

1503 years after the Maha Bharata war Mahapadma Nanda was crowned as Emperor in 1504th year and his dynasty known as "Nanda Dynasty" ruled from 1504 to 1604 after the War.

(Vide 'Kalisaka Vignana' Part 2 by the same author)



This chronology tallies with what was mentioned in the Purana as set out in the book 'Kaliyugaraja Vrittanta.'

The Great Bear will be in 'Sravana' during the time of Nandas. In addition to this, the correctness of the chronology is confirmed by the statement in the Puranas, that there was an interval of 15 hundred years between the birth of Parikshit, i. e., the year of the Mahabharata War and the Coronation of Mahapadma Nanda.

We may also note that in the above Slokas it was mentioned that the Saptarshi Mandala would reach the 24th star century after Mahabharata war, when the reign of the Andhra dynasty commenced.

On accounting we find 1462 years elapsed between the Mahabharata War and the time of exit of the Great Bear from Dhanishta.

No.	Name of the Star	Period of Stay	Kali Era	B. C.
	End of Dhanishta	1462	1426	1676
16	Sravanam	100	1426 to 1526	1676 to 1576
17	Uttarashadha	100	1526 to 1626	1576 to 1476
18	Poorvashadha	100	1626 to 1726	1476 to 1376
19	Moola	100	1726 to 1826	1376 to 1276
20	Jyeshtha	100	1826 to 1926	1276 to 1176
21	Aneoradha	100	1926 to 2026	1176 to 1076
22	Visakha	100	2026 to 2126	1076 to 976
23	Swathi	100	2126 to 2226	976 to 876
		2261		
24	In Chitra	44	2269	833 B. C.
			Andhra Empire founded	Andhra Empire founded

2305

The Andhra Empire was established in Magadha 2305 years after the Mahabharata war when 'The Great Bear' was in Chitra (24th) by a reverse motion from Magha.

It is therefore apparent that 1504 years elapsed between the Mahabharata War or the birth of Parikshit and the coronation of Mahapadma Nanda. Thereafter there was an interval of 801 years till the establishment of Andhra empire, the total duration being 2305. It is exactly the period occupied by the Great Bear in its motion from Magha to Chitra as shown above.

The Empire of the Maha Guptas would come to an end according to Kaliyugaraja Vrittanta when the Great Bear enters 'Punarvasu.'

Let us verify the correctness of this statements in the Kaliyugaraja Vrittanta.

No.	Name of the Star	Period of Stay	Kali Era	B. C.
	End of Swathi	2261		
24	Chitra	100	2226 to 2326	876 to 776
25	Hastha	100	2326 to 2426	776 to 676
26	Uttara	100	2426 to 2526	676 to 576
27	Poorvapalguni	100	2526 to 2626	576 to 476
28	In Magha (again)	39	2626 + 38 = 2664 - 65	476 - 39 = 437
2700				

It has already been pointed out that Saptharshi Mandala or the Great Bear stayed for 39 years in Magha before the Mahabharata war or the birth of king Parikshit. After the return of the Great Bear into Magha and after its stay for 39 years in that star, one round would be completed making it 2700 years. By that time Kali Era would be 2265, having regard to the period of 36 years interval between the Great war and the starting of Kaliyuga. By the time the Great Bear had made the full round of 2700 years (2665 Kali) the 24th Andhra king Sivasathakarni was on the throne. He reigned from 2641 to 2669 of the Kali Era. The following Sloka in Matsya Purana Ch. 271 Sloka 41 (published by Puvvada Venkatrayarya in Telugu script in the year 1877 A. D.)

(19) “సప్తమి స్తదా ప్రాహుః ప్రదీప్తే నాగ్నినా సమాః  
సప్తవిశంతి భావ్యానా మాండ్రాణాం తు యథాపునః”

“The Great Bear was then (at the time of the birth of Parikshit) in the star century of the towering brilliant Agni (i. e. Krittika) and after 2700 years, in the time of the very Andhra kings, the cycle repeats itself. (i. e. it will be again in Krittika). Matsya Purana 271—41 exactly tallies with the calculations set forth. (supra)

Thereafter Andhra kings reigned for 110 years i. e., till  $2665 + 110 = 2775$  of Kali Era or  $437 - 110 = 37$  B. C. In that year the Andhra Empire broke to pieces and each chieftain asserted independence. Thereafter Maha Guptas became the reigning kings who left Girivraja for Pataliputra. Gupta Chandra Gupta became the king of Pataliputra and his son Samudra Gupta conquered the whole of India and became the Emperor of Bharat. He was crowned at Ayodhya. He ruled the Empire having Pataliputra as his capital.

Let us follow the further movement of the Great Bear after the completion of the 1st round.

2nd round of the Great Bear.

No.	Name of the Star	Period of Stay	Kali Era	B. C.
	carried forward	2665		
28	Makha (39 years expired in the 1st round.	61	2665 to 2726	437 to 376
29	Aslesha	100	2726 to 2826	376 to 276
30	Pushyami	100	2826 to 2926	276 to 176
31	Punarvasu	100	2926 to 3026	176 to 26
		3026		

The Empire of the Maha Guptas came to an end in 3020 of Kali Era or 82 B. C. (See “Kali Saka Vignanam” Parts II and III of this author)

Now the 5th Sloka above-mentioned (Supra) states †

By the time the Great Bear enters Punarvasu (2nd round) the Empire of Maha Guptas would come to an end. The above table shows the correctness of the statement.

It has been stated in the Puranas that when the Great Bear enters Poorvabhadra in its 2nd round after the Bharata War the kingdom of the later Guptas would come to an end and the Magadha kingdom of the Guptas would get into the possession of Pala kings.

Let us verify the correctness of this statement in the Purana.

No.	Name of the Star	Period of Stay	Kali Era	B.C. or. A.D.
	Carried forward	3026		
32	Arudra	100	3026 to 3126	76 to 24
33	Mrigasirsha	100	3126 to 3226	24 to 124
34	Rohini	100	3226 to 3326	124 to 224
35	Krithika	100	3326 to 3426	324 to 324
36	Bharani	100	4426 to 3526	324 to 424
37	Aswani	100	3526 to 3626	424 to 524
38	Revathi	100	3626 to 3826	524 to 624
39	Utharabhadra	100	3726 to 3826	624 to 724
40	Poorvabhadra	100	3826 to 3926	724 to 824

Stay in Poorvabhadra 39—3826 + 75 years before Kali

= 3901

or 724 A. D. + 75 years before Kali = 799 A. D.

In the 2nd round of the Great Bear the remaining period of motion in Makha is 61

From Makha to Utharabhadra (11 stars backwards) 1100

Period in Purvabhadra

39

1200

Kali Era by the end of the 1st round in 2665. Add 1200 and you get 3865 of Kali. To this add 36 years interval between Kali and Mahabharata war, we get 3901 years. Therefore we are able to prepare the Chronology of the kings that ruled 5901 years from the Mahabharata war. It

will be seen that at about 764 A. D. Pala King of Vanga were ruling as stated in the Puranas.

As noted, Mahabharata war took place in 3138 B. C. if you subtract 3138 from the total of 3901 we get 763 A. D.

The historians of Bengal have recorded that Gopala I of Pala Kings ruled in Vanga from 3864 to 3909 of Kali Era (i. e. 762 to 807 A. D.)

Eleven kings ruled in Ujjain after King Bhoja and during the last years of the 2nd of them 733 to 763 A. D., Magadha was conquered by Pala Kings in 762 A. D.

The 7th King after Bhoja was Vira Simha who ruled from 933 to 993 while the 10th King Ganga Simha reigned from 1113 to 1193 A. D. In the battle of Kurukshetra, the 90 year-aged Ganga Simha died on the field along with Prithviraja etc. (see Agni Kings by the same Author)

With this one came to Medieval India, the history of which has been written by several authors and thereafter that of British India till 15-8-1947.

#### REFERENCE TO HISTORICAL AGE IN ASTRONOMICAL SCIENCE BOOKS

- (20) “అసన్ మహాసుమునయః శాసతిపృథ్వీం యథిష్ఠిరే నృపతే  
పండిత్ పంచద్వియుతశ్శకకాలః తస్యరాజ్యశ్చ.”  
(బృహత్సంహిత 13. 3. — గర్గసంహిత.)

“When the circle of the Seven Sages resided in the century of Magha star, Yudhishtira or Dharma Raja, the eldest of the Pandavas was the ruling sovereign. If we add 2526 years to the Saka-Kala prevalent we get the commencement of that monarch's (Swargarohana) time that is, Yudhishtira Kala Era or Saptarshi Era or Loukikabda.”

It means that an Era came into being, after a lapse of 2526 years in Yudhishtira Kala Era or Saptarshi Era. The Saptarshi Era B. C., 3076—2526=550 B. C. (3076—2526=550) and in this year an Era came into existence,

In the above Sloka is the expression “Yutah Sakakalah” and the question arises to what Saka Era the reference is made.

Originally this verse is from “Garga Samhita”. Varahamihira cited this in his Brihat Samhita. We have proved that Varahamihira was one of the nine gems in the court of Vikramaditya of Ujjain, who lived in 57 B. C. (Vide Kalisaka Vijnanam Part I, by self.) This Vriddha Garga (వృద్ధగర్గః) was four or five centuries anterior, in time. Even Western scholars agreed that either Vikrama Era or Salivahana Era was not prevalent at the time of Garga. So the Saka Era related in the Sloka is neither Vikrama nor Salivahana Era and this fact is approved by all the historians. That is the age of the Persian Emperor, Cyrus, which began in 550 B. C. That Era, being current in the North-Western parts of India, Punjab, Kashmir and North India, found access into the Samhitas. This age was in vogue under the four appellations of (1) Saka-Kala (2) Saka-Nrupa Kala (3) Sakendra Kala (4) Sakabhupakala.

The above Sloka cited by Varahamihira in his Brihat-samhita (13-3) was explained by Bhattotpala, in his commentary of Brihat Samhita, named “Chintamani.”

The commentary means :

“When Yudhishtira was the ruling monarch, the Seven Sages (Saptarshis) resided in Magha star.”

“In the same way Vriddha Garga also mentioned that *‘The Seven Sages were in the Magha Star at the transition age of Dwapara into Kali’*. In Yudhistira Kala Era of Loukikabda elapsed 2526 years. To this figure, (that is 2526 years) should be added the age of the Saka-Nrupa-Kala which was in use at that time. (శకస్వపకాలాయుక్తః కార్యః) When calculated in this manner, the total amount of years will be the period that elapsed from the commencement of Yudhishtira Kala Era or Loukikabda. The quotient got when the dividend of the years is divided by the divisor 100, should be the number by which we must take that so many stars from Magha elapsed in the cycle of the Seven Sages. After division

in the above manner, the remainder<sup>7</sup> should be deemed as the number of the expired years in the Star in which the Saptarshi Mandala is located. As Magha is the star into which the entrance of the cycle of the Seven Sages took place, (at the transition period of Dwapara into Kali) the calculation should be from the Magha star, and the number of the stars will denote the lapse of so many centuries."

We have already stated that the Saka Era in the above Sloka (Brihatsamhita 13-3.) "Asan Maghasu Munayah" was the age of Cyrus, the Sakanrupati, who lived in 550 B. C.

The full interpretation of the Sloka will be as follows :

"The cycle of Seven Sages, at the transition period of Dwapara into Kali was in Magha Star and Yudhishtira was ruling at that time. If 2526 years are added to the years current, in the then Saka Era (Cyrus era 550 B. C.), we get Yudhishtira Kala Era of Saptarshi Era or Loukikabda (3076 B. C.)"

Thus there are clear astronomical references in all the Puranas and astronomical books which corroborate the Chronological account of dynasties given in the Puranas. It is a pity that Jones had no opportunity to have a look at this strong astronomical evidence which cuts at the root of his theories. The ignorance of Jones might be excused but what about those who swear by him even to-day when there is such strong evidence to refute his chronology and to confirm the Puranic accounts of our ancient history?

It is more astounding to note the attempt of Jones to compress the history of 195 crore years from the time of Swayambhuva Manu into 6000 years which is the age of the world according to the Bible. He tries to identify Adam with the 1st Manu, Noah with the 2nd Manu and so on. This table of identification is a standing example of the arbitrary and whimsical way in which Jones dealt with our ancient history.

It is 195,58,85,054 years since the birth of Swayambhuva Manu. It is absurd to identify him with Adam of 5957 years

back, while as a matter of fact the Indian contemporary of Adam was the first Brihadradha the founder of Magadha kingdom. (867 years before Kali)

### JONES KNEW THE STARTING POINT OF THE KALI ERA

It cannot be said that Jones was ignorant of the Kali Era, for in the last para of the quotation given above, he says that the year 4891 Kali corresponds to 1790 of the Christian era. So, the mistakes he committed in Indian chronology are mainly due to his loyalty to the Biblical conception of the age of the world and his anxiety to compress crores of years into a small space of six thousand years.

We would not have devoted so much space to expose the hollowness of the theories of Jones in this book, but for the fact that he has been blindly followed by scores of Indologists and his work practically forms the anchor-sheet and foundation of the superstructure of the false history of India which is taught in our schools and colleges.

### ASTRONOMICAL KNOWLEDGE OF THE HINDUS

“The originality of Hindu astronomy is at once established, but it is also proved by intrinsic evidence, and although there are some remarkable coincidences between the Hindu and other systems, their methods are their own.”

(Mill’s History of India. Vol. II, P. 107)

“In the more advanced stages, where they are more likely to have borrowed, not only is their mode of proceeding peculiar to themselves but it is often founded on principles, with which no other ancient people were acquainted, and showed a knowledge of discoveries not made even in Europe till within the course of the last two centuries.”

(Elphinstone’s History of India, P. 132)

“The Brahmin obtains his result with wonderful certainty and expedition in astronomy.” (Transactions of the R. A. S. of Great Britain and Ireland. Vol. II, Pp. 138, 139).

“The Brahmins had advanced far in astronomy before the Greeks arrived in India in 327 B. C....The fame of the Brahmin astronomers spread westwards, and their works were translated by the Arabs about 800 A. D. and so reached



Europe.” (Brief History of the Indian People by W. W. Hunter, page 55.)

“In some points the Brahmins made advances beyond Greek astronomy. Their fame spread throughout the West, and found entrance into the Chronicon Raschale commenced about 330 A. D. and revised under Heraclius.” (Between 610-641 A. D.) (Indian Gazetteer Vol. IV, P. 218.)

“An Indian astronomer, the Raja Jai Simha was able to correct the list of stars published by the celebrated French astronomer De-la-Hire in 1702 A. D.” (Brief History of the Indian People, by W. W. Hunter. P. 55)

Prof. Wilson says :—

“The science of astronomy at present exhibits many proofs of accurate observation and deduction, highly creditable to the science of Hindu astronomers.” (Mill’s His. of India, Vol. II, P. 106)

“During the eighth and ninth centuries the Arabs were in astronomy the disciples of Hindus.” (Weber’s Indian Literature, P. 255)

“A very strange theory of the planetary motion is expounded at the commencement of the Suryasiddhanta, Chapter II, which is unknown outside India.” (Indian Wisdom By Monier William, P. 189)

“Till of late years we do not know with extreme exactness the longitudes of distant peaces.’ (Geographical Reader by C. B. Clarke, F. G. S.)

“The ancient Hindu method of finding longitude by first finding out the Desantara Ghatika, with the aid of observations made at the time of the lunar clipsee, is not only scientific but infalliable.” (Vide ‘Hindu Superiority’ by Har Bilas Sarada, p. 296, foot-note 1.)

The famous French astronomer Prof. Bailley wrote :

“The Hindu systems of astronomy are by far the oldest, and from them, the Egyptians, Greeks, Romans and even the Jews derived their knowledge.” (Prof. Bailley, the famous French astronomer.)

## CHAPTER IV

### Foundation of the False History of Bharat

Sir William Jones began to deliberate where he should fix the beginning of his false history of Bharat. He could have discovered the true history of our country if he had started on the basis of the Puranic version (as he learned from Bhagavata by Pandit Radhacant of the Kali Era of 3102 B. C. and other Indian eras based on it and in vogue in our country. The said approach would have eliminated the scope for reducing the antiquity and building a false chronology which he intended to foist upon us. For that purpose S. W. Jones began to examine the writings of the Greek historians who followed Alexander, and discarded the Puranic chronology and the well-known Kali era of 3102 B. C. The records of the exploits of Alexander of Macedon by the Greek writers who accompanied his army were mostly destroyed in course of time; the historians of later centuries composed what they called histories of India based on scraps of the extant writings of the earlier writers who were actually moving with Alexander's army. Even these were mostly destroyed in course of time and in the 3rd, 4th and 5th centuries of the Christian Era other even more unauthoritative accounts of the history of India were attempted by Western historians. From such scrappy accounts varied and distorted through centuries of tradition, Sir William Jones took three names of Indian kings and bestowed special attention on them. They were Xandrames, Sandrocottus and Sandrocyptus, the names of three successive kings of the East of Bharat. Then he began to speculate upon the Sanskrit forms for these Greek-made (Grecianised) names. Prof. Rapson says unequivocally 'Chandramas' in Sanskrit corresponds to 'Xandrames' in Greek.

"Alexander was told king Agrammes or Xandrames kept in the field an army of 20,000 cavalry, 200,000 infantry, 2000 chariots and 3000 or 4000 elephants.

"Chandramas would be the equivalent of the Greek appellative Xandrames". (E. J. Rapson's Ancient India. Pp. 469, 470 of Cambridge History of India, 1922.)

It does not require much culture or learning to notice that Xandrames corresponds to Chandramas or Chandrabija or Chandrasri. To identify it as Mahapadmananda or Dhanananda is outrageous and an insult to commonsense.

Sandrocottus corresponds to Chandragupta. There is no doubt or difficulty here.

Sandrocypus corresponds roughly to Samudraguptha, but this has been identified as Bindusara or Amitraghata arbitrarily without any basis of the slightest resemblance.

Sir William Jones knew full well that after the death of Chandrabija, the last of the Andhra dynasty, the invasion of Alexander took place in 326 B. C., and he also knew from Bhagavata Purana that the date of the coronation of Chandra Gupta Maurya the first of the Maurya dynasty was 1534 B. C. But while this date was given in Bhagavata counting from the Mahabharata War of 3138 B. C., he misunderstood it to be given counting from the beginning of Kali (3102 B. C.) So he puts the coronation of Chandragupta Maurya, in 1502 B. C., 32 years after the actual date; yet, he locates the same Chandragupta Maurya (of 1502 B. C.) in 312 B. C., for laying the foundation of his concocted new history of India. (Vide Supra)

It is difficult to believe that the aforesaid points of resemblance could have escaped the vigilance of a scholar and linguist like Sir William Jones. But he was a pious Christian and hence he was anxious to prevent if possible, even by sacrificing truth and justice, any slight upon or detraction from the authority and antiquity of the Holy Bible. According to the sacred text of the Christians, creation is dated 4004 B. C. The first man was Adam. He lived for 950 years i. e., till B. C. 3054. By that time there were in existence only four generations of his descendants—his children, grandchildren and their children. The said population could not have conceivably exceeded a total of 20,000. Even by that time the Mahabharata war took place in India in which 18 Akshouhinis of soldiers were destroyed which works out to about 42,00,000 and so the country of Bharat must have been inhabited at that time by some crores of people and the various countries from China in the

East to the Mediteranian and the North of Africa were all thickly populated. This could be established as a fact of history conclusively. So Prof. Sir William Jones could not accept the date 3138 B. C. for the Mahabharata War nor could he accept the origin of the Kali Era in 3102 B. C. or of the Saptarshi era in B. C. 3076 as the histories based on these dates and eras would run counter to the chronology of creation given in the Bible. So to reduce the antiquity of Indian history and culture and to bring it down to within the time of Alexander's invasion he began to investigate the writings of the ancient Greek historians. He was not unaware of the existence of Chandrasri, the last king of the Andhra Satavahana dynasty of Magadha. If the Xandrames of the Greek writers is identified correctly as this Chandrasri or Chandrabija and located in B. C. 327, it will agree with the date we arrive at, by starting with the Mahabharata war in B. C. 3138 and reckoning the reigns of the preceding dynasties of kings that ruled over Magadha according to all our Puranas. So the Mahabharata War would be indisputably fixed in 3138 B. C. counting backwards from 327 B. C. of Chandrasri. This was not agreeable to him and so he began to consider an alternative hypothesis which would reduce the antiquity of Indian history and civilisation and hence be more agreeable to his prejudices. He was in correspondence with Warren Hastings who was the Governor-General of India in 1774 A. D. They both came to an agreed remedy for their difficulty. The result was the identification of Sandrocottus, the contemporary of Alexander of 326 B. C. according to the ancient Greek writers with Chandragupta Maurya of Magadha (of 1534 B.C.) But the Greek writers mentioned along with Sandrocottus two other names Xandrames his predecessor and Sandrocyptus his successor. Wantonly they ignored the Gupta Chadragupta whose predecessor was Chandrasri or Chandramas or Chandrabija and successor Samudragupta, who could easily be identified with Xandrames and Sandrocyptus. In spite of the lack of any correspondence between Xandrames and Sandrocyptus with Mahapadmananda and Bindusara, the predecessor and successor of Chandragupta Maurya respectively, the latter was declared to be the contemporary of

Alexander and relegated to 327 B. C., thus reducing the antiquity of Indian History by more than 12 centuries.

It was this Sir William Jones that first discovered the resemblance of the names and suggested Chandragupta Maurya to be identical with Sandrocottus. (Vide Asiatic Researches, Vol. IV, p. II). Except pointing out the verbal resemblance in the two names, Sir William Jones had not given any arguments for this identification. It has been admitted by later European Samskrit scholars that he was imperfectly acquainted with his authorities, as he cited "a beautiful poem" by Somadeva and a tragedy called the Tragedy of Chandra for the history of this prince. (Vide Dr. H. H. Wilson's Preface to his *Mudrarakshasa*, p. 129). But in the fifth volume of the Asiatic Researches the subject has been taken up by the late Colonel Wilford, and the story of Chandragupta Maurya is there told at considerable length with various unwarranted accessions which can scarcely be considered authentic. He quotes *Mudrarakshasa* as his authority and says that it consists of two parts, one called the coronation of Chandragupta, and the other, his reconciliation with the minister Rakshasa; and he calls the author of the drama Ananta and quotes him as declaring that he lived on the banks of the Godavari. We all know, as a matter of fact, that the drama consists of no such parts and that it was composed by Visakhadatta, the son of Prithu Maharaja and the grandson of Vatesvardatta Samanta, who lived in the 11th century A. D. Referring to his account of Chandragupta, even Dr. H. H. Wilson, who would certainly be glad of the identification of Sandrocottus with Chandragupta Maurya, is forced to remark that "it looks very like an amplification of Justin's account of the youthful adventures of Sandrocottus." The learned Doctor wisely remarks:

"It does not appear that Colonel Wilford had investigated the drama himself, even when he published his second account of the story of Chandragupta (*As. Res.* Vol. IX. p. 93), for he continues to quote *Mudrarakshasa* for various matters which it does not contain. Of these, the adventures of the King of Vikatapalli and the employment of the Greek troops, are alone of any consequence, as they would mislead

us into a supposition, that a much greater resemblance exists between the Grecian and Hindu histories than is actually the case.

If only Sir William Jones had been disinterested and dispassionate, he would have identified the first of the three names of Indian kings mentioned by the Greek writers "Xandrames" which is obviously the equivalent of the Samskrit name Chandramas as Chandrasri or Chandrabija. He knew full well that he was the last emperor of Magadha of the Andhra Satavahana dynasty, who died in 452 B. C. as he learned from Bhagavata and after his death (in 452 B. C.) the invasion of Alexander took place in 326 B. C. (Ibid). But instead, he ignored it and started with the second name Sandrocottus, its equivalent in Samskrit being Chandragupta which is dubious as there were two famous kings of Magadha of that name, one of the Maurya (1534 B.C.) and the other of the Gupta dynasty (327 B. C.) and even without pausing to consider which of these could be the contemporary of Alexander, at once identified him unquestioningly as Chandragupta Maurya of 1534 B. C. bringing him to 326 B. C. Even in this the bias and prejudice of Sir William Jones is evident. It cannot be supposed that the later western Orientalists like Max-Muller etc., who laid the foundations of early Indian history in 1859 A. D. were not aware of the existence of a Chandragupta of the Gupta dynasty and it was this ignorance of theirs that was responsible for the mistake about the chronology of Indian history. For we know Prof. Troyer brought to their notice that the second Chandragupta who belonged to the Gupta dynasty was the contemporary of Alexander in 326 B. C. while the first Chandragupta belonged to the Maurya dynasty of 1534 B. C. It is to be noted that even after the knowledge of the second Chandragupta of 326 B. C. dawned on them the Western orientalists did not rectify their mistake but continued to stick to their ideas about ancient Indian chronology. This clearly shows the early western orientalists of the 19th century A. D., were not honest in fixing the chronology for the ancient history of India.

Further the third name mentioned by the Greek writers is Sandrocyptus. It should naturally suggest Samudragupta who was the son and successor of Chandragupta of the Gupta dynasty but in ignoring this clue, also, the Western scholars were obviously actuated by interest and prejudice. There is absolutely no scope for identifying Sandrocyptus as Bindusara, the son of Maurya Chandragupta.

Even such simple considerations are beyond the comprehension of our Indian historians and do not rouse in them any distrust of the character or capacity of their Western masters. This is very much to be regretted.

#### MAX-MULLER'S ARBITRARY AND WRONG CONCLUSION

Though Professor Lassen has afterwards attempted to add further evidence in confirmation of Sir William Jones's conjecture, it was Professor Max-Muller that finally took up the subject in 1859 A. D. and boldly, too boldly, concluded that Sandracottus or Sandrocyptus of the Greeks was identical with Chandragupta Maurya. (Vide Pp. 3-8 of Max-Muller's History of Ancient Sanskrit Literature Ed. 1859 & Vide 141, 143 pages of the same history, Allahabad Ed.)

The learned professor is, not doubt, forced to admit that this identification of Sandracottus of the Greeks with Chandragupta of the Maurya dynasty is opposed to all Hindu, Buddhistic and Jain traditions and authorities : for he definitely says : "Every attempt to go beyond and to bring the chronology of the Buddhists and Brahmans into harmony has proved a failure." (Vide Pp. 3-8, Ibid, Max-Muller's History. (1859 A. D.) and Pp. 135 of Allahabad Ed.)

But the doubt that had started in his mind did not urge him to further investigate into the matter with the result that all of the Western historians became the victims of the same error which had been recorded as the true history to India to be taught to Indian pupils under the British rule.

After denouncing the chronology of the Brahmans to be "vague" and "unsystematic", Professor Max-Muller proceeds

to lay down his wonderful standard for fixing the dates of the chief events of the ancient Indian history, and particularly the date of the death of Gautama Buddha. He states :

“Everything in Indian chronology depends on the date of Chandragupta. Chandragupta was the Grand-father of Asoka and the contemporary of Seleucus Nicator. Now, according to Chinese chronology, Asoka would have lived about, to waive minor differences, 850 B. C., and according to Ceylonese chronology, 315 B. C. Either of these dates of Buddha’s death must be given up as equally valueless for historical calculations.

“There is but one means through which *the history of India can be connected with that of Greece, and its chronology be reduced to its proper limits.* Although we look in vain in the literature of the Brahmans or Buddhists for any allusion to Alexander’s conquest, and although it is impossible to identify any of the historical events, related by Alexander’s companions, with the historical traditions of India, *one name* has fortunately been preserved by classical writers who describe the events immediately following Alexander’s conquest, to form a connecting link between the history of the East and the West. This is the name of *Sandrocottus or Sandrocyptus*, the Sanskrit Chandragupta.

“We learn from classical writers Justin, Arrian, Diodorus Siculus, Strabo, Quintus Curtius and Plutarch, that in Alexander’s time, there was on the Ganges a powerful king of the name of *Xandrames*, and that soon after Alexander’s invasion, a new empire was founded there by *Sandrocottus or Sandrocyptus*.

“These accounts of the classical writers contain a number of distinct statements which could leave very little doubt as to the king to whom they referred. Indian historians, it is true, are generally so vague and so much given to exaggeration, that their kings are all very much alike, either all black or all bright. But nevertheless, if there ever was such a king of the Prasii a usurper, residing at Pataliputra, called Sandrocyptus or Sandrocottus, it is hardly possible that he should not be recognized in the historical traditions of India.



The name of *Chandragupta*, and the resemblance of this name with the name of *Sandrocottus* or *Sandrocyptus* was first, I believe, pointed out by Sir William Jones. Wilford, Professor Wilson and Professor Lassen have afterwards added further evidence in confirmation of Sir William Jones's conjecture; and *although other scholars, and particularly M. Troyer, in his edition of the Rajatarangini, have raised objections, we shall see that the evidence in favour of the identity of Chandragupta and Sandrocyptus is such as to admit of no reasonable doubt.*" (Vide his "History of Ancient Sanskrit Literature," Allahabad Ed. Pp. 141-143. and Pp. 3-8 of the same book Ed. 1859 A. D.)

Prof. Max-Muller knew full well that by this wrong identification of Sandrocottus with Chandragupta of the Maurya dynasty, the post-Mahabharata period of Indian history could be reduced by about 1200 years and that this would largely contribute to his plan of reducing Indian chronology so as to suit Greek chronology. *He made no secret of his plan*: but yet there are a good many Indians in the field of Indology who stoutly refuse to question the veracity of Western Historians like Max-Muller. The sooner our scholars shake off this superstitious loyalty to the Western Orientalists, the better it would be for the cause of Indology.

The Samskrit professor of Oxford knew the great power that he wielded amongst the credulous orientalist and boldly declared this supposed synchronism as the '*Sheet Anchor of Indian History*' and indeed the whole of the ancient history of India has now been constructed on this hollow basis, and the vast edifice that has been built upon it must fall down with its foundation.

Professor Max-Muller, being unable to explain either of the terms Xandrames and Andrames, thinks that the latter epithet Andrames or Aggramen must be a mistake for the former one, Xandrames, and that it must somehow denote 'Nanda' who was deposed and superceded by Chandragupta Maurya. This is, of course, nothing but preconceived and perverted judgement and the learned

professor wants to impose upon his credulous readers by this authoritative ipse-dixit. The Greek writers, who followed Alexander, pronounced in different ways, the name Chandrasri or Chandrabija—the last Andhra Emperor—as Xandrames, Agrames, Andrames and Agraman. In fact, these four pronunciations refer to one and the same, Chandrasri or Chandrabija.

Professor Max-Muller does not at all try to account for the difference in the two names Sandrocottus and Sandrocyptus, and entirely fails to notice the distinction made by the Greek writers between the reigning king who was never seen by Alexander and the prince who actually met him and offended him, and who afterwards effected his succession to the throne of that king.

We have no doubt that when these European and Indian oriental scholars take up the subject under consideration and compare the Grecian accounts with the accounts of these three kings—especially of Samudra gupta as detailed by his poet-laureat Harisena, they will surely agree with us that the unfortunate identification of Sandrocottus of the Greeks with Chandragupta Maurya of the Hindus is completely wrong, that the only true synchronism is the identification of Sandrocottus and Sandrocyptus with Chandragupta and Samudragupta, the first two kings of the Great Gupta dynasty, and that the whole chronology of ancient India must be thoroughly revised and rewritten in the light of this new identification and synchronism which entirely accord with all the Buddhistic, Jain and Hindu accounts and traditions.

This wrong hypothesis of the contemporancity of Alexander with Chandragupta Maurya motivated by self-interest and prejudice, has been accepted till recently as historical fact without question by all the Western and Indian historians blindly. Prof. M. Troyer even then (1859 A. D.) disputed this identification in his introduction to the translation of Kalhana's Rajatharangini and communicated his view to Prof. Max-Muller. The learned professor instead of fairly owning and correcting his error, did not condescend to send

even a reply. There has been no reply to the arguments of M. Troyer even to this day. Later, an Andhra scholar by name Kuppaiah, a first-grade pleader, exposed the fallacy in the basic assumption of Max-Muller (Vide Kuppayya's Ancient History, Pp. 198, 199) but he too received no attention, not to speak of any reply to his arguments. Again in 1917 Prof. J. S. Narayana Sastry, B. A., B. L., High Court Vakil, in his treatise on 'The Age of Sankara' examined this question elaborately and disproved conclusively the false identification of Sandrocottus the contemporary of Alexander with Chandragupta Maurya but the followers of Jones and Max-Muller who accept and profess unflinching allegienc to their hypothesis have not deigned to furnish an answer to the arguments of the learned author.

## CHAPTER V

### A Challenge

Now the author of this treatise again throws out a challenge to the believers in the current false history of India based on this inconsistent and absurd hypothesis adumbrated by interested and prejudiced foreign scholars, to come forward with their authorities and arguments in support of their views and submit the dispute in writing to the impartial judgment of any tribunal competent to deal with the matter,

#### ISSUES FOR CONTROVERSY

1. The Kali Era Began in B. C., 3102.
2. The time of the Mahabharata War—36 years before the Kali Era commenced—so in B. C., 3139-3138.
3. The Saptarshi Era, or Laukika Era or Kashmirabda Kali 26 or B. C. 3077-3076.
4. The Chronology of Indian History should begin with the Mahabharata War in 36 before Kali or B. C. 3138 and be based on the times of the kings of the Dynasties of our ancient kingdoms available in our Puranas, epics and historical works.
5. The reigning monarch in India at about the time of Alexander's invasion B. C. 326—322 was Chandragupta of the Gupta Dynasty of Magadha and not Chandragupta Maurya, who was crowned in 1534 B. C. as the King of Magadha.

#### INTERPOLATIONS IN FOREIGN TRAVELLORS' ACCOUNTS

Besides, these western scholars seem to have meddled with the manuscript records of the accounts of the travels in India of Magasthenes and the Chinese pilgrims of ancient times Faheien and Heun-Tsang etc., while translating the same into modern languages, they seem to have incorporated therein some suggestions such as that the then king of Magadha was the son of a barber woman, to render their hypothesis that he was Chandragupta Maurya, plausible in

some details. The doubt and suspicion are legitimate because they do not pause to consider for a moment whether these Chinese pilgrims who visited India 9 or 10 centuries after Alexander, in search of the ancient religious texts of the Buddhist religion, heard from the people informally tales of the reigns of the famous Chandraguptas of the Maurya (1534 B. C.) or the Gupta (327 B. C.) dynasties. In recapitulating and recording them in the notes of their travels, they might have introduced confused versions and details relating to one of the famous monarchs in relation to the other of almost the same name. But the Western historians seize upon every such scrap of flimsy evidence with avidity if only it lends the least support to their own wrong hypothesis.

#### PURANIC VERSION IS CORRECT TO THE LETTER

According to extant Bharatiya literature Chandragupta Maurya belongs to 1534 B. C. and Gupta Chandragupta to 327 B. C. The difference is 1207 years. If we reckon from the time of the Mahabharata war in 3138 B. C. (independently established and confirmed by astronomical calculations) and proceed to modern times, or start with Gupta Chandragupta in 327 B. C. and count backwards, the dates of all the famous historical events and personalities referred to in Bharatiya literature tally exactly without any difficulty. But if we proceed on the basis of the assumptions of the Western orientalist that Chandragupta Maurya belonged to 327 B. C. and reckon the times backward, all the references to the times of historic events and personalities in the Hindu, Buddhist, and Jain literature and all the dates noted in the accepted Bharatiya Eras (approved and adapted by these orientalist themselves) such as the Kali Era, (3102 B. C.) the Saptarshi Era (3076 B. C.) etc., and the time of the Mahabharata War 3138 B. C.—all these are rendered absurd and the time of the Mahabharata War is brought forward to 1931 B. C., the Kali era to 1895 B. C., the Saptarshi era to 1869 B. C. *No further evidence or arguments should be needed to disprove the correctness of the basic assumption of the contemporaneity of Alexander and Chandragupta Maurya,*

A genuine disinterested student of history recognises his mistake when it is pointed out and would accept the error which he cannot controvert but how can we expect such an honourable admission from interested and prejudiced foreign historians who were deliberately bent on reducing the antiquity of our history and culture? It is even more surprising that the Indian historians who blindly and implicitly accept with pathetic faith, the interested findings and wrong hypothesis of the European orientalisists as veritable historical facts are not even perturbed by the discrepancies which result in the eras, times of famous personalities, reigns of famous monarchs and royal dynasties. They have never cared to go into the validity of the basic assumptions responsible for all the confusion. Nay, if any honest scholar should bring the mistake to their notice, they ridicule him and discourage him, without caring to examine his contention, and stick to their own delusions. Such a dishonourable phenomenon is possible only among modern Indian historians.

Whatever may be their attitude under the British regime, it is up to them now to examine the theory with reference to sources referred to and declare without fear the errors of European oriental historians and thus help in the construction of genuine history of our Motherland.

Now that we are an independent nation, we may hope that the true history of our country will be written and placed in the hands of the students in schools and colleges as the present day authors are expected to be free from the intellectual slavery of the past, when the mere *ipse dixit* of the Western scholars passed for gospel truth.

## MAGADHA, KASHMIR AND NEPAL HISTORIES

### I. MAGADHA

There are three provincial histories independently written, at different times, in Sanskrit: (1) The History of Magadha (2) The History of Kashmir, and (3) The History of Nepal. Long before the Mahabharata War, there was a king by name Samvarna. The eighth person in his line, Brihadradha I established the Magadha Kingdom. Sahadeva,

the 11th king from Brihadratha I was the son of Jarasandha who died in the Mahabharata War. Immediately after the Mahabharata War, in 3138 B. C., hisson Marjari alias Somapi ascended the throne of Magadha, with Girivraja as its capital. Kings of this dynasty ruled Magadha for 1000 years after the Mahabharata War. After this dynasty, came the Pradyota, Sisunaga, Nanda, Maurya, Sunga, Kanva and the Andhra dynasties. The last king of the Andhra dynasty was Chandrabija or Chandrasri or Chandramas or *the Zandrames of the Greek writers* who accompanied Alexander. From the time of the Mahabharata War to the end of Andhra dynasty there elapsed 2811 years. This figure is confirmed by astronomical evidence also. The names of the kings of these dynasties and the periods of their reigns are given in the Mastya, the Vayu, the Brahmanda and the Bhagavata Puranas. Then came the Gupta emperors and their history extended up to 82 B. C. In the Kaliyugaraja Vrittanta, a part of the Bhavishya Maha Purana, we have an account of this dynasty. From 82 B. C. to 1193 A. D., the Panwar dynasty of Ujjain ruled over Magadha and many other parts of Bharat. The Pratisarga parva (3rd chapter) in the Bhavishya Maha Purana gives an account of this dynasty. Thus in the Puranas we have an account of the dynasties of rulers of Magadha from 3138 B. C. to 1193 A. D. Today our historians are treating the history of Magadha as the history of India of that period. Chronological details of the history of India are given in our book, "Chronology of Indian History Reconstructed."

## 2. KASHMIR

In the history of Kashmir we find an account of king after king written in Sanskrit by the Pandits who were eye witnesses to the life and works of their contemporary kings. However, these Pandits did not like to record the histories of those kings that gave up the Vedic ceremonies like Upa-nayana; but there are other sources from which we can know the names of those kings.

Subsequent chroniclers of Kashmir who attempted to give a connected historical account of that province from

3450 B. C. drew their material from the existing works on the subject as well as from tradition and hearsay. There were twelve chroniclers of Kashmir from Nilamuni to Sri Chachavillakara. All of them used the Saptarshi or Loukika era beginning with 3076 B. C., which is current in Kashmir even today. Then came the famous historian of Kashmir Kalhana (1148 A. D.), who was a son of the Chief Minister of the state. To write a history of Kashmir, he made a stupendous attempt not only to collect all the scattered material descending through centuries but also to sift the genuine from the spurious accounts and the facts from fiction. For this he ransacked several old documents, inscriptions, the panegyric poems and eulogic accounts. He also examined the customs, manners and the proverbs current among the people, and also all the scientific works ever produced in that part of the country. His position as the son of the chief minister of the state made it possible for him to have access to all this material. Although this history of Kashmir is not consciously based on the Puranic accounts, yet it is remarkable that these two tally on important matters. Historians like Vincent Smith have attached great value to this work of Kalhana.

### 3. N E P A L

The history of Nepal "Nepalarajavamsavali" by name, was recovered at the end of the last century by Sri Bhagavanlal Indraji. This manuscript consisted of a number of lengthy papers rolled up. It contained the chronology of Nepal including the names of the dynasties, and the various kings, the periods of their reigns, and important historical events of that period. This history accounts for a very vast period, from 4159 B. C. to the 18th century A. D. This is not based on Puranic accounts. The era used throughout is the Kali era. In several respects the accounts tally with the Puranic versions and with the History of Kashmir.

An account of the Mahabharata war is found in these three accounts, the date of the Mahabharata war being given as 3138 B. C. The Kali era (3102 B. C.) and the Saptarshi era (3076 B. C.) also are confirmed by this Nepalaraja Vamsavali.



The historical accounts given in these books date back to one thousand years before the Mahabharata War. The idea that India has a history of six thousand years was too bitter for the Western indologists. So they made every attempt to cut down the chronologies given in these books, and in this attempt they tampered with the manuscript copies of these books and misinterpreted several facts even in the tampered versions.

We have already seen how the chronology of Magadha was curtailed by more than 12 centuries by pulling down Chandragupta Maurya of 1534 B. C. to 322 B. C. The most daring attempt in distorting Kashmir history was made by representing the Kshatriya king Mihirakula of 704 B. C., as living in the sixth century A. D. Changing him into a Huna and misrepresenting him as the son of Thoramana of 16 B.C. who was the great grandson of the 19th generation in Mihirakula's line. In support of this they presented the two forged inscriptions Nos. 164, 165 of Mandasor (vide Chronology of Kashmir History Reconstructed by this author).

They made a corresponding reduction in the Nepal chronology. In this attempt they brought forward the Sree Harsha era of 457 B. C. to 606 A. D. and Amsuvarma of 101 B. C. to 637 A. D., so that it might fall in line with the mutilated chronologies of Magadha and Kashmir. *Whenever the Western scholars wanted to curtail Indian chronology they pull down an important personage by several centuries and make it the foundation for reckoning the royal dynasties backwards and forwards and effecting further curtailments.*

Details of the atrocities committed on Nepal and Kashmir chronologies are seen in my 'Chronology of Kashmir History Reconstructed' and "Chronology of Nepal History Reconstructed."

#### GENUINE HISTORIES WERE DISTORTED

The European orientalists, out of a natural desire to substantiate their pet assumption of the contemporaneity of Alexander the Great and Chandragupta of the Maurya dynasty, resorted to many subterfuges to bring forward the antiquity of Kashmir history also by 1207 years. Under

the guise of translating and editing Kalhana's Rajatharangini, General Cunningham, Dr. Hultysch, Dr. Buhler, Stein and others meddled with the chronology in it of all the kings of Kashmir from the time of the Mahabharata war in 3138 B.C. and before, rejected some of the kings (misrepresented or changed), or wrongly identified some of them as foreign princes of Central Asia, with a view to cut short the period from 3450 B. C. by  $1207 + 312$  years. In this unholy effort they were guilty of many inconsistencies and fallacies, which we propose to expose in our history of Kashmir, i. e., Chronology of Kashmir History Reconstructed.

#### THORAMANA

The Western historians wrote that Thoramana was a Huna and son of Mihirakula. But Rajatarangini gives the following information. As given in the list of the kings, (Kashmir History) as related in the third Taranga of the above book, Meghavahana was the 80th king in the pure Kshatriya Gonanda dynasty, his son the 81st ruler was Pravarasena or Sreshtasena or Tunjeena. Hiranya and Thoramana were the two sons of Pravarasena I. The first Hiranya was the king (16 B. C. to 14 A. D.) and the second Thoramana was the Yuvaraja. When Thoramana had the image of Bala removed from the coins and substituted his figure on them and put them in circulation, the king Hiranya came to know of this and put his brother Thoramana in prison, where he died. These coins having the figure of Thoramana were useful to the foreign historians to advertise that he was a Huna, and the father of Mihirakula and that he was the king of Central or Western India; but, in fact, he was not a Huna and father of Mihirakula and he was the 19th descendant of the dynasty of the same Mihirakula, the 64th ruler of Kashmir, who reigned from 704-634 B. C. Thoramana did not reign at all as monarch anywhere. The wife of Thoramana was called Anjana Devi, the daughter of Vrajendra of Ikshvaku dynasty (Suryavamsi Kshatriyas)

#### MIHIRAKULA

Mihirakula was the 64th ruler in the list of the kings of Kashmir. He was the descendant of the dynasty of Gonanda

III of 1182 B. C., who was the 53rd king in the list. As Mihirakula was of the 12th generation to Gonanda III, Mihirakula reigned from B. C. 704 to 634 B. C. In this family the 81st ruler was Pravarasena I, whose sons were Hiranya and Thoramana. Their date was from B. C. 16 to 14 A. D. So there was an interval of seven centuries between Mihirakula and Thoramana. As facts are so patent, when the alien historians proclaim that the two were monarchs and they were father and son, belonging to a foreign stock of the Huna race and bringing them to the 6th century A. D., we are not able to understand their misrepresentations and reconcile their erroneous conclusions. In this manner, the Western scholars transposed royal dynasties, distorted the Indian History and directed it along wrong tracks. We trust that now atleast our historians open their eyes and attempt to write an accurate Bharat History, after a correct study of the source books of the land.

In the same manner these European orientalist have also tampered with the Nepal-rajā Vamsavali which gives a regular chronological account of the royal dynasties of Nepal from 4159 B. C. Under the guise of translating the Nepal-rajā Vamsavali discovered in Nepal by Sri Bhagavanlal Indraji. They have meddled with the text and reduced the number and reigns of the kings to adjust the account to their own preconceptions and prejudices and to cut short the period from 4159 B. C. by 1207 + 1021 years. All these translations and conclusions of the European scholars have been accepted as gospel truths by our Indian historians. Not one of whom has had the courage to condemn these outrages perpetrated on our national history and honour. We have only to feel regret for this intellectual slavery and cowardice. Most of all, Dr. Buhler is responsible for a series of distortions and perversions calculated to reduce the antiquity of Nepalese history and we have exposed this mischief in our 'History of Nepal' (i. e., "Chronology of Nepal History Reconstructed"). Similarly if we find that they have tampered even with the histories of other countries like China, Greece, etc., to justify and substantiate

and render plausible their deliberately false history of India, we need not be surprised at it.

In his *History of Indian Literature* Pp. 261, 262 Dr. Weber admitted in 1852 a doubt with regard to the date of birth of the Indian astronomer and mathematician Bhaskaracharya in Alberuni's history of India. In the translation by Saucha of 1915 there is no mention of any doubt in the matter.

#### PURANIC VERSIONS WERE MADE TOPSY-TURVY

To hide from scrutiny and exposure their deliberate reduction by 1207 years, the antiquity of Indian History (i. e., Magadha History) these Western orientalists have brought forward the Mahabharata War by 1200 years. They have not deigned to refer to the Kali era (of 3102 B. C.) or the Saptarshi era (of 3077 B. C.) They have identified the Malava gana era of 725 B. C. with Vikrama era of 57 B. C. and thus destroyed the separate existence of the Malava gana Saka or era altogether. They have maintained that the Saka era, of Cyrus the Great, the Persian monarch, of 550 B. C., in vogue in Kashmir and other North-western regions of Bharat and accepted as authoritative in the astronomical treatises by the scholars of Kashmir like Vriddha Garga and Varahamihira, as the Salivahana era and thus removed it altogether from history. (Vide "Indian Eras" by this author). They have identified the Sri Harsha era of 457 B. C. mentioned in Nepala Raja Vamsavali and in the inscriptions of the kings of the Nepal as the Sri Harsha (Siladitya) era of 606 A. D., which was purely a creation of theirs. The Gupta era of 327 B. C., has been pushed forward to 320 A. D. They have denied the existence in history of Vikramaditya of B. C. 57 who conquered the whole of India from the Himalayas to Cape Comorin and reigned as sole emperor. Still they have left in doubt and undetermined the dates of every one of the historic events and personalities in the ancient history of India and could not locate exactly and indisputably even one of them. They have adumbrated theories, contrary to the unanimous versions of all our Puranas, that the Sunga, Kanva, and Satavahana

dynasties of Magadha that came successively into power after the Mauryas as all contemporary, whereas the Puranas proclaim with one voice that the last Kanva king was killed by Srimukha of the Andhra dynasty who proclaimed himself king of Magadha. They have rejected it outright, and propounded that Susarma the last Kanva king of Magadha was killed by the 11th, 12th or 13th of the Andhra dynasty of the kings of Andhra Desa on the basis of their own conjecture. They have suppressed the history of the Panwar dynasty of kings that ruled over Bharat from 82 B. C. to 1193 A. D. administering justice and attaining fame all over the country. Though these Western orientalists have been corrupting our history by resorting to so many distortions, our Indian historians never uttered a word of protest but followed their lead with the mentality of slaves. This is again very much to be regretted.

#### WILD ALLEGATIONS OF WESTERN ORIENTALISTS AGAINST ANCIENT INDIAN HISTORIANS

Thus the Western orientalists, guilty themselves of a series of errors and concoctions to reduce the antiquity of Indian history, and of audacious distortions and tampering with the lists of dynasties of kings and their reigns given in our ancient Puranas and other historical texts, these foreigners, had the cheek to condemn the Indian historians of ancient times that they had no regard for truth, and out of vanity and a desire to attribute great antiquity to their country and its culture and to claim contemporaneity with the great heroes of the Mahabharata War to the founders of the royal dynasties that ruled over the different parts of the country in recent times, they had deliberately exaggerated the length of the reign of each king; though they have not been able to prove that even a single statement of the ancient Puranas was untrue they persist in their wild allegations unchecked. It is a pathetic sight so see that our Indian historians, untouched by any sense of indignation at the wanton insult to the honour of the nation and the memory of our ancient Rishis, have been content to keep quiet without being provoked to retaliation, or even to question the results placed before them.

However, there are a few noble exceptions. Some noted Indian scholars have boldly opposed and condemned Max-Muller's tendency to allot a recent date to certain portions of Vedic literature and Pratishakhyas.

Prof. Max-Muller says :

*"I should like to see a possibility by which we could explain the addition, not of the Valakhilya hymns only, but of other much more modern sounding hymns, to a later time than the period of the Pratishakhya."* (Pp. xxxix, Max-Muller's Rig Veda Samhita, Vol. I)

*"I say again, that I am not free from misgivings on the subject and my critical conscience would be far better satisfied if we could ascribe the Pratishakhya and all it presupposes to a much later date."* (Pp. XL, Vide Rig Veda Samhita translated and explained by Prof. F. Max-Muller, Vol. I, Edition 1869)

*"It is, therefore, no wonder if, with such a biased mind, Professor Max-Muller should bring down the Rig Vedic hymns from the high pedestal of antiquity, to about 1500 B. C., and say that "the Vedic hymns were composed between 1500 and 1000 B. C." (Aryavartia Home and Arctic Colonies, P. 481 by Narayana Bhavanrao Pavgee.)*

This general tendency should have provoked the indignation of even extremely sober and most considerate oriental scholars, who have been known to fame, and who, moreover, have themselves been antiquarians, having been engaged in research work. We, accordingly, find the late Mr. Justice Telang, a judicially-minded and dispassionate research scholar observe as follows :

*"And now, I trust, I may allow myself here one general remark, suggested not merely by Dr. Lorinser's essay, but by various writings of the most celebrated Sanskrit scholars of Europe. It appears to me that in these days, there has set in a powerful tendency in Europe, to set down individual works and classes of works of our ancient Sanskrit literature to as late a date as possible."*

.....“Nevertheless, there can be little doubt that the above deliverances of Prof. Max-Muller, put into words a feeling entertained more or less vaguely, more or less consciously, by the vast majority of European scholars. Yet, I submit with all respect, but with very great confidence, that they betray a frame of mind which is the reverse of scientific.” But, “what right,” it may be asked with all deference to the learned Professor, “*what right has he to express or to feel ‘Likings’ and ‘satisfactions’ regarding one explanation, more than another?*” (P. CXVIII)

And again, Mr. Telang adds, “It appears to me, I confess, that *it is these ‘likings’ and ‘satisfactions’, and ‘foregone conclusions’, lying in the background of most of the logical artillery which European scholars have brought to bear upon the chronology of our ancient literature, it is this that is temporarily doing damage to its antiquity. These foregone conclusions easily throw these scholars into the frame of mind, in which, to borrow the terse vigour of Chillingworth’s language, ‘they dream what they desire and believe their own dreams.’ And it is against this frame of mind, and against the often ‘Moist light’ of European Sanskrit scholarship of which it is the source, that I feel bound to lodge my humble but very emphatic protest on the present occasion.* (P. CXIX)

“I cannot”, Mr. Telang further observes, “*leave this topic without entering an emphatic protest against the perfectly arbitrary method of fixing dates, in the history of Sanskrit Literature.*”

“*Not only are hypotheses formed on the weakest possible collection of facts, but upon such hypotheses further superstructures of speculation are raised. And when that is done, the essential weakness of the base is often effectually kept out of view. By such methods, the whole of Sanskrit literature, or nearly the whole of it, is being shown to be much more recent than it has hitherto been thought.*”

(Pp. xxxix, xxxiii, Vide The “Bhagavatgita” translated into English blank verse, by K. T. Telang, M.A., LL. B., Advocate, High Court, Bombay, Edition 1875).

Dr. Bhandarkar on whom the honour of Knighthood was conferred later; condemns "*the tendency of most European scholars and antiquarians to modernise everything Hindu*".

(Vide Journal of the Royal Asiatic Society, Bombay Vol. x No. xxviii p. 82).

Prof. V. Rangacharya in his 'Prehistoric India' points out the same defect in Western indologists as Telang and Bhandarkar have shown.

"Max-Muller, (in Gifford Lectures 1890) was careful enough to warn students that his intervals of 200 years were purely arbitrary, that it was only the terminus *ad-quem*; that it was impossible to fix the earliest date; that whether the Vedic hymns were composed in 1000 or 1500 or 2000 or 3000 years B. C., no power on earth could ever fix." This extremely important caution, however, was ignored as Winternitz points out, by most writers; the vast majority took the suppositions of Max-Muller as proved facts, and held that the date 1200—1000 B. C., for the Rig Veda was quite proved." (Pre-historic India Vol. 1, page 217 by V. Rangacharya.)

### MEDDLING WITH THE PURANAS

In addition to the damage perpetrated in deliberately and wrongly indentifying the names of the kings, these European orientalisists ventured to meddle even with the texts of our Puranas to obtain and show support to their wrong determinations of time. In the verse in the Vishnu Purana which says that the princes of the Maurya dynasty ruled for 337 years the letter '३९' was by them replaced by '७' so that the period comes to 137 years only. The verse in the Matsya Purana which specifies 316 years is altered to mean 137 years. But there are other manuscripts of the Matsya Purana still extant which unequivocally give the figure 316. The text of Kaliyuga Raja Vrittanta gives the figure 316 only. The period of reign of the Sunga dynasty of kings is given in the Puranas as 300 years. This has been altered by these orientalisists into 112 but they have not been able to make this alteration in the texts of all the Puranas:



After the Mahabharata War, according to all our Puranas, among the kings of Magadha, the Barhadradha dynasty (22 kings) ruled for 1000 years, the Pradyota dynasty (5 kings) for 138 years the Sisunaga dynasty for 362 years, the three dynasties together for  $1000 + 138 + 362 = 1500$  years. But this figure has been amended in the texts of some Puranas by a slight change in one single letter into 1050 ('Pancha Sata' into 'Panchasath'.) But even now in a larger number of manuscripts of our Puranas the figure is 1500 only. But Prof. Pargiter preferred the figure 1050 which he found in his copy of the manuscript text, instead of correcting the mistake in his copy and if necessary in the hypothesis at the basis of his wrong conclusions. The trend of the Western orientalisists as well as their devoted Indian followers had been consistently thus to correct the texts of the Puranas with a view to reduce the periods of the reigns of kings as far as possible and in consequence, on the whole, to reduce the antiquity of our entire history and to bring it down to within the Christian era. They have rejected those Puranas and those manuscripts of the Puranas (Matsya, Vayu, Brahmanda also) accepted by them as reliable sources for historical purposes.

#### TRUE HISTORY OF BHARAT IN BRIEF

*The fact is, all our Puranas give a regular and accurate account of the history of our country from the time of the Mahabharata war of 5138 B. C. Moreover to facilitate verification and rectification in the eventuality of any mistakes creeping into the figures of the reigns of the kings of the different dynasties here and there clues have been inserted, based on astronomical data, for the important landmarks. Let us look at this extraordinary device a little closely. The Puranas say "Now let us proceed to enumerate the kings who were descended from Sahadeva, the son of Jarasandha. Sahadeva was killed in the Mahabharata War and his son Somadhi was crowned at Girivraja the then capital of Magadha. He ruled for 58 years". In this manner the 22 kings of the Barhadradha dynasty are mentioned with their reigning periods and then it is stated that these 22*

Barhadradhas reigned on the whole for 1000 years and that then after the last Barhadradha king was assassinated, the five kings of the Pradyota dynasty that succeeded ruled on the whole for 138 years. Then the Puranas go on to state that the king of Banares, Sisunaga, invaded and conquered Magadha, left his own kingdom of Kasi to his son and crowned himself king of Magadha at Girivraja. He ruled at Girivraja for 40 years. There were ten kings of Magadha of his dynasty (the periods of their reigns are given separately) and then it is stated that these ten Sisunaga kings reigned on the whole for 362 years. The last king of the Sisenaga dynasty was Mahanandi. His son by a Sudra woman was Mahapadmananda. This Mahapadmananda and his eight sons (the famous Navanandas) together reigned for 100 years. Chanakya, alias Kautilya, otherwise called Vishnu Gupta, a learned Brahmin, finding the maladministration and tyranny of these Nandas unbearably injurious to the people, resolved to place on the throne the prince Chandragupta, son of the king Mahapadma by a Sudra concubine Mura, a promising youth whom he approved. He gathered a huge army, used all his skill and extraordinary talent in state-craft, politics and diplomacy and destroyed the Nandas and crowned his disciple Chandragupta as king of Magadha. Then the kings of the Maurya dynasty and the periods of their reigns separately are given. At the end the total of their reigns is stated as 316 years. After them according to the Puranas ten kings of the Sunga (Brahmin) dynasty ruled on the whole for 300 years, four kings of the Kanva (Brahmin) dynasty ruled altogether for 85 years, and then 30 kings of the Andhra Satavahana (Brahmin) dynasty reigned on the whole for 460 years. In each dynasty, the name of each king and the reign of each king have been specified. Then it is forecast that seven kings of the Andhra Bhrutya dynasty (i. e., Gupta dynasty) would rule over Magadha. Then the Puranas say—from the time of the Mahabharata war to the time of the coronation of Mahapadmananda, the time elapsed was 1500 years. Summing

up the individual reigns, it will come to 1504

From the time of the coronation of Mahapadma-  
nanda to the advent of the Andhra dynasty is 836  
Total years 2340

The total period of the Andhra rule has been  
given in Mastya Purana 460  
Kaliyugareja Vrittanta 500  
Brahmanda Purana 456  
1416

Striking average we get 472 as the total  
period which may be taken as a safe guide.

Adding 472 to the above figures ( $1504 + 836 = 2340$ ) }  
the total period would be 2812 years from the Maha-  
bharata war till the end of Andhra dynasty or the } 472  
commencement of the Gupta dynasty. This exactly  
tallies with the figure based on the movement of the  
Great Bear. Total years 2812

If there should be any error in the chronology given above, even in the Puranas themselves the clue is provided for rectifying the same. This is based on the position of the Great Bear in the Zodiac and this can never mislead or fail. The constellation of the Great Bear takes 100 years to pass from one star in the Zodiac to the next. The complete revolution of the Great Bear therefore takes 2700 years. The Puranas specify this period as well as the procedure for determining at any time the position of the Great Bear in the Zodiac with reference to the stars. According to the Puranas when Parikshit was born, that is in the year of the Mahabharata war (B. C. 3138), the Great Bear was in Magha. By the time of the commencement of the reign of the Andhra dynasty, 2269 Kali or 833 B. C., the Great Bear will reach the 24th star after Magha and after completing the full cycle of 2700 years for the 27 stars, again it will reach Magha even during the period of the Andhra dynasty. Even so according to the detailed figures for the reigns of separate kings of the different dynasties of Magadha the beginning of the rule of the Andhra dynasty falls in the 2305th year or 833 B. C.

after the Mahabharata war and the end of the Andhra dynasty falls in 2811 from the war or 327 B. C. In this detailed and cogent account of the history of Magadha and the chronology of its kings given in our Puranas, there is no scope for confusion or doubt. The allegation that the Puranas are inconsistent, mutually conflicting, full of exaggerations and therefore unreliable for historical purposes and there is no Indian era for fixing chronology, is therefore a *blatant absurdity and the propaganda of interested parties* resolved to foist upon us their own preconceived theories for the ancient history of our country.

It is strange, that these European historians, while on the one hand relying on our Puranas for every detail of the early history of India, the dynastic lists of our kings and their reigning periods, on the other hand discredit their authority and dispute their historical value in accepting the original dates of the Mahabharata war of 3138 B.C., the Kali era of 3102 B. C. and the Saptarshi era of 3076 B. C.—verified, found correct, and adopted by themselves as veritable truth—and all the subsequent events of our history. They base all their chronological determinations of Indian history on their own conjectural contemporaneity of Alexander's invasion 326 B. C., and the reign of Chandragupta Maurya of Magadha 1534 B. C., in contravention to their proved Puranic dates and attaching undue importance to Mudra Rakshasa, Kathasarithsagara, Sukasaptati, Lilavati, Gadhasaptasati and Mrichchakatika, none of which professes to be historical, but all of which are meant either for mere entertainment or are literary productions professing no loyalty to historical facts.

#### TAMPERING WITH THE VERSES BY PARGITAR

Here are the verses of the Puranas dealing with the motion of the Great Bear (the seven Rishis) on the Zodiac

	Chap.	Verse.
Mastya	773	— 39
Brahmanda	230	— 74
Vayu	99	— 418

The Verses mean:

By the time of the birth of Parikshit i. e., the year of Mahabharata war the seven Rishis (the Great Bear) were with the star Magha. Again by the commencement of the rule of the Andhra dynasty in Magadha they will be in the 24th star after Magha. Also, even during the reign of the kings of the Andhra dynasty they will complete the full cycle of 27 stars i. e., in 2700 years and be again with Magha. In the Vayupurana also the corresponding verse yields the same meaning. But in the text of Vayupurana that has been printed, the verse is amended and reads 'Pratipe rajni' instead of 'Pradiptenagni'. The printed reading yields no sense in the context and is obviously a mistake and should be corrected into 'Pradiptenagni, the reading of the other Puranas. But Pargiter has come forward with a novel argument based on his own original interpretation to justify the obviously wrong and incorrect text of the printed copy of the Vayupurana.

Below is given the verse according to the reading accepted, interpreted and defended by him :

It means 'At that time, during the reign of the king named Pratipa the seven Rishis, the stars of the Great Bear, were with Pushyami. There is absolutely no consistency between the trend of the version in the Puranas and this statement. All the Puranas unanimously declare that Parikshit was born in the year of the Mahabharata war of 3138 B. C. then the seven Rishis or the stars of the Great Bear were with the star Magha, that, again after 27 centuries corresponding to the 27 stars of the Zodiac, during the time of the very Andhra dynasty of the kings of Magadha, they will be again in Magha. In the face of this unanimous and unequivocal statement of the Puranas, Pargiter, not satisfied even with the tampered version of the printed text of the Vayupurana, suggests altogether a new verse of his own creation. To correct and replace the verses of the ancient Puranas he has no conceivable justification, authority or competence. (Vide Pargiter's *Dynasties of the Kali Age*, pages 59 and 75, and also see footnotes 4 and 46) This is one of the glaring examples to prove the outrageous

tampering of the Sanskrit works by European orientalists and their Indian disciples.

In the same manner, from the time the East India Company established itself in power in our country, changes in the texts of our Puranas have been sedulously effected one after another at the time each text was published, to enable them to bring forward the entire history of our country within the recent times of the Christian era and just at this time allegations are levelled against our Puranas that they are inconsistent and mutually irreconcilable and therefore perhaps spurious and unreliable for historical purposes. The Christian missionaries had been engaged in their unholy task for a long time previously and their misdeeds have been clearly and irrefutably exposed in our treatise under print 'Chronology of Indian History Reconstructed' in English (It is also considered at length in our Treatise in Telugu 'Kali Saka Vijnanam' Part II Pp. 21-25)

Reckoning from the time of the Mahabharata war, in the 2705th year in the time of the 24th Andhra king the Great Bear is again in Magha. From the 25th Andhra king to the end of the 32nd the minor Palama's reign, 106 years elapsed. The end of the 32nd Andhra king's reign works out to  $2705 + 106 = 2811$  years which tallies with the total of the reigning periods of the different kings of the various dynasties according to the Puranas. This reckoning by the movement of the stars of the Great Bear which is scientific and tallies with the accounts in the Puranas has been altogether ignored by the Western orientalists. On the other hand they have been insistently proclaiming that the Puranas are mutually inconsistent and incomprehensible, thereby poisoning the minds of their Indian disciples in historical studies, and breeding in them assiduously a contempt for their own ancient texts and thus perpetrated the worst injury to our entire race.

#### NEED TO PURIFY THE ANCIENT TEXTS OF OUR PURANAS

To those that approach the Puranas in the mood they deserve, with respect and mental alertness, the truth will be

obvious and equally obvious the dishonest tampering by the Western orientalists. That day is near at hand and only then the true history of our ancient country can be reconstructed.

In the historical portions of our Puranas cited above there are no dubious statements or inconsistencies. Except the corrections and interpolations made arbitrarily therein by interested foreigners anxious to reduce the antiquity of our history and deny the authenticity of our ancient texts. Some mistakes might have crept in in the earlier times due to the ignorance and incompetence or illegibility of the copyists or the incompetent proof reading by proof readers ignorant of history at the time they were printed. But they are not due to any defect in the Puranas or their authors. The misdeeds of amending the verses, replacing the verses, removing of some verses, were all due to the machinations of interested Western orientalists out of their anxiety to reduce the antiquity of the history of Bharat. Of this there can be no doubt. It is now the duty of Indian historical scholars to rectify the mistakes and re-edit the Puranas correctly without any scope for further mischief or ambiguity in the future. For this task of editing the Puranas, the modern Western educated Indian historical scholars, with their ingrained prejudice against the Puranas bred in them by their European masters, are not at all competent. They can only repeat parrot-like the senseless allegations and wild criticism of their Western masters. On the other hand we need Indian historians inspired by true patriotism and filled with reverence for the ancient literature and culture and traditions of the land, anxious to purify the ancient texts of all the corruptions that might have crept into them due to accident, our negligence or the deliberate malice of our enemies. They should get the help of Sanskrit scholars imbued with the historical sense and training and all such scholars and historians should join together in an association or academy and it should be entrusted with the sacred task of rewriting the ancient history of our country on the basis of our invaluable native sources in our Puranas.

## HISTORICAL LITERATURE OF INDIA

1. A. Stein in his Introduction to Rajatarangini Westminster Edition Vol. I, P. 3 writes: "It has often been said of the India of the Hindus that it possessed no history. The remark is true if we apply it to history as a science and art, such as classical culture in its noblest prose works has bequeathed it to us. But it is manifestly wrong if by history is meant either historical development or the materials for studying it. India has never known, amongst its Sastras, the study of history such as Greece and Rome cultivated or as modern Europe understands it. Yet the materials for such study are equally at our disposal in India. They are contained not only in such original sources of information as inscriptions, coins and antiquarian remains, generally; advancing research has also proved that written records of events or of traditions concerning them have by no means been wanting in ancient India."

2. H. H. Wilson in his admirable Introduction to his translation of the Vishnu Purana, while dealing with the contents of the Third Book observes that a very large portion of the contents of the Itihasas and Puranas is genuine and old and writes :

"The arrangement of the Vedas and other writings, considered by the Hindus (and being, in fact,) the authorities of their religious rites and beliefs—which is described in the beginning of the Third Book, is of much importance to the History of the Hindu literature and of the Hindu religion. The sage Vyasa is here represented not as the author but the arranger or the compiler of the Vedas, the Itihasas and the Puranas. His name denotes his character meaning the 'arranger' or 'distributor'; and the recurrence of many Vyasas, many individuals who remodelled the Hindu scriptures, has nothing in it, that is improbable, except the fabulous intervals by which their labours are separated. The re-arranging, the re-fashioning of old materials is nothing more than what the progress of time would be likely to render necessary. The last recognised compilation is that of Krishna Dvaipayana, assisted by Brahmins, who were already conversant with



the subjects respectively assigned to them. They were the members of the college or school supposed by the Hindus to have flourished in a period more remote, no doubt, than the truth, but not at all unlikely to have been instituted at some time prior to the accounts of India which we owe to Greek writers and in which we see enough of the system to justify our inferring that it was then entire. That there have been other Vyasas and other schools since that date, that Brahmins unknown to fame have remodelled some of the Hindu scriptures, and especially the Puranas, cannot reasonably be discounted, after dispassionately weighing the strong internal evidence, which all of them afford, of their intermixture of unauthorized and comparatively modern ingredients. But the same internal testimony furnishes proof equally decisive, of the anterior existence of ancient materials; and it is, therefore, as idle as it is irrational, to dispute the antiquity or the authenticity of the contents of the Puranas, in the face of abundant positive and circumstantial evidence of the prevalence of the doctrines, which they teach, the currency of the legends which they narrate, and the integrity of the institutions which they describe at least three centuries before the Christian era. But the origin and development of their doctrines, traditions and institutions were not the work of a day; and the testimony that establishes their existence three centuries before Christianity, carries it back to a much more remote antiquity, to an antiquity, that is, probably, not surpassed by any of the prevailing fictions, institutions or beliefs of the ancient world". (Wilson's Vishnu Purana, London Ed. Pp. LXII and LXIII.)

Again, in dealing with the contents of the Fourth Amsa of the Vishnu Purana, the Professor remarks :

"The Fourth Book contains all that the Hindus have of their ancient history. It is a tolerably comprehensive list of dynasties and individuals; it is a barren record of events. It can scarcely be doubted, however, that much of it is a genuine chronicle of persons, if not of occurrences. That it is discredited by palpable absurdities in regard to the longevity of the princes of the earlier dynasties, must be granted; and the particulars preserved of some of them are trivial and

fabulous. Still there is an artificial simplicity and consistency in the succession of persons, and a possibility and probability in some of the transactions, which give to these traditions the semblance of authenticity, and render it likely that these are not altogether without foundation. At any rate, in the absence of all other sources of information the record, such as it is, deserves not to be altogether set aside. It is not essential to its celebrity or its usefulness, that any exact chronological adjustment of the different reigns should be attempted. Their distribution amongst the several Yugas, undertaken by Sir William Jones, or his Pandit, finds no countenance from the original texts—rather than an ideal notice of the age in which a particular monarch ruled or the general fact that the dynasties prior to Krishna precede the time of the Great War and the beginning of the Kali Age, *both which events are placed five thousand years ago*... This, may, or may not, be too remote; but it is sufficient, in a subject where precision is impossible, to be satisfied with the general impression, that, in the dynasties of kings detailed in Purnanas, we have a record, which, although it cannot fail to have suffered detriment from age and may have been injured by careless or injudicious compilation, preserves an account not wholly underserving of confidence, of the establishment and succession of regular monarchies, amongst the Hindus, from as early an era, and for as continuous a duration, as any in the credible annals of mankind.” (Wilson’s Vishnu Purana, London Ed. Pp. LXIV, LXV.)

And lastly, in discussing the general nature of the Puranas and of their values as historical records, he says :

“After the date of the Great War, the Vishnu Purana, in common with other Puranas which contain similar lists, specifies kings and dynasties with greater precision, and offers political and chronological particulars to which, on the score of probability there is nothing to object. In truth, their general accuracy has been incontrovertibly established. Inscriptions on columns of stone, on rocks, on coins, deciphered only of late years through the extraordinary ingenuity and perseverance of Mr. James Prinsep, have verified the names of races and titles of princes—the Gupta and

the Andhra Rajas mentioned in the Puranas." (Wilson's Vishnu Purana Pp. LXX.)

3. In his Rajastan, Col. Tod says :

"Those who expect from a people like the Hindus a species of composition of precisely the same character as the historical works of Greece and Rome, commit the very egregious error of overlooking the peculiarities which distinguish the natives of India from all other races, and which strongly discriminate their intellectual productions of every kind from those of the West. Their philosophy, their poetry, their architecture are marked with traits of originality; and the same may be expected to pervade their history, which, like the arts enumerated, took a character from its intimate association with the religion of the people.....

"In the absence of regular and legitimate historical records, there are, however, other native works, (they may, indeed, be said to abound) which, in the hands of a skilful and patient investigator, would afford no despicable material for the history of India. *The first of these are the Puranas* and geneological legends, of the princes which, obscured as they are by the mythological details, allegory, and improbable circumstances, contain many facts that serve as beacons to direct the research of the historian.....

"Another species of historical records is found in the accounts given by the Brahmins of the endowments of the temples their dilapidation and repairs, which furnish occasions for the introduction of historical and chronological details. In the legends respecting places of pilgrimage and religious resort, profane events are blended with superstitious rites and ordinances, local ceremonies and customs. The controversies of the Jains furnish, also, much historical information, especially with reference to Gujarat and *Nehrwalla* during the Chaulac dynasty. From a close and attentive examination of the Jain records, which embody all that those ancient sectarians knew of science, many chasms in Hindu history might be filled up.

"Every *Matha* or religious college of any importance preserves the succession of its heads. Among the Jains, we

have the *Pattavalis* or successions of pontiffs, for a full and lucid notice of some of which we are indebted to Dr. Hoernle: they purport to run back to even the death of the last *Tirthamkara* Vardhamana Mahavira.

“The preservation of pedigrees and successions has evidently been a national characteristic for very many centuries. And we cannot doubt that considerable attention was paid to the matter in connection with the royal families and that Vamsavalis or Rajavalis, lists of the lineal successions of kings, were compiled and kept from very early times. We distinctly recognise the use of such *Vamsavalis* — giving the relationships and successions of kings, but no chronological details beyond the record of the total duration of each reign with occasionally a coronation-date recorded in an era — in the copper-plate records. We trace them, for instance, in the introductory passages of the grants of the Eastern Chalukya Series<sup>1</sup> which, from the period A. D. 918 to 925 onwards, name the successive kings beginning with the founder of the line who reigned three centuries before that time, but do not put forward more than the length of the reign of each of them; and, from certain differences in the figures for some of the reigns, we recognise that there were varying recensions of those *Vamsavalis*. We trace the use of the *Vamsavalis* again in the similar records of the Eastern Gangas of Kalinga, which, from A. D. 1058 onwards<sup>2</sup>, give the same details about the kings of that line with effect from about A. D. 990 and one of which issued A. D. 1256,<sup>3</sup> includes a coronation-date of A. D. 1141 or 1142. There has been brought to light from Nepal a long Vamsavali, which purports to give an unbroken list of the rulers of that country, with the lengths of their reigns and an occasional landmark in the shape of the date of an accession stated in an era, back from A. D. 1768 to even so fabulous an antiquity as *six or seven centuries before the commencement of the Kali age in B. C. 3102.*” Quoted

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1. See III. I 35; EI. E. 131.

2. EI. IV. 183.

3. JASB, LXV. 229.

by M. Krishnamachariar in his History of Classical Sanskrit Literature, Introduction.

4. In his *Rajatarangini* *Kalhana* mentions certain previous writers—"Suvrata, whose work, he says, was made difficult by misplaced learning; Kshemendra who drew up a list of kings, of which, however, he says, no part is free from mistakes; Nilamuni, who wrote the *Nilamata Purana*; Helaraja, who composed a list of kings in twelve thousand verses; and Srimihira or Padmamihira, and the author *Srichchavilla*. His own work, he tells us, was based on eleven collections of *Rajakathas* or stories about kings and on the work of Nilamuni."

Tamrasasana,<sup>1</sup> or copper-chapters consist sometimes of a single plate, but more usually of several plates strung together on a large signet-ring which bears generally the seal of the authority who issued the particular chapter. The stone records usually describe themselves by the name of Silasasana,<sup>2</sup> 'Stone-chapters,' Sila-lekha,<sup>3</sup> 'Stone-writings,' or Prasasti,<sup>4</sup> 'Eulogies.' They are found on rocks, on religious columns such as those which bear some of the edicts of Priyadasi and others which were set up in front of temples as "flagstuffs" of the Gods, on battle-columns of victory such as the two at Mandasor, on the walls and beams and pillars of caves and temples, on the pedestals of images, and on slabs built into the walls of temples or set up in the courtyards of temples or in conspicuous places in village-sites or fields. And they are often accompanied by sculptures which give the seal of the authority issuing the record, or mark its sectarian nature, or illustrate some scene referred to in it."

The chronology of classical Sanskrit literature starts with Mahabharata war and Kaliyuga. *Kaliyuga commenced*

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(i) Tamrasasana, — inscription recording grants, chiefly of grants and allowances engraved on copper plates.

(ii) Silasasana, — inscriptions regarding the creation or consecration of temples etc.

(iii) Sila-lekha, works on various sciences.

(iv) Prasasti, tables containing laudatory inscriptions.

on 20th February 3102 B. C., just on the day on which Sri Krishna departed to his divine abode. *The Kuru-Pandava war was fought 37 years before Kali*, that is, in 3139 B. C. Onwards from the commencement of Kaliyuga, Puranas contain accounts of various kingdoms that flourished from time to time and successive dynasties that ruled and fell during the course of about 35 centuries. To an impartial observer the tenor of these accounts warrants their accuracy and to the mind of the Hindu—the Hindus of those bygone ages, when scepticism had not called tradition superstition—life here is evanescent and life's endeavour must be the attainment of beatitude eternal. Ancient sages (Rishis) perceived the divine hymns of the Vedas and passed them on for the edification of posterity. Since the advent of Kali, a prospective crop of vice and folly was predicted and to wean the erring world from such sin and misery, Vyasa formulated Puranas, with the object of Vedopabrahmana, that is, supplementing the exposition of Vedic teachings, and that in the garb of a language and narrative that would be easily assimilated by the masses. To such philosophical minds, the rise and fall of kings and kingdoms was not worth remembrance, save as another realistic means of illustrating the tenets of philosophy, e. g., the truth of the divine essence, Brahman, the unreality of sensual pleasures, the liberation of individual soul and the attainment of eternity in beatitude or oneness with the Spirit Divine and above all the inevitable occurrence of God's mandates shortly termed Destiny or otherwise called Kala or Niyati.

If this is the object of Puranic literature, it is a sacrilege to charge the author or authors of them, whoever it was, with having fabricated scriptural testimony for attributing an antiquity to Indian literature and Indian civilization, which it did not possess; for even if they had been, as many orientalists have said, made up late after the Christian era, the authors could not have anticipated this method of study of political history of the 18th and 19th centuries A. D. The Puranic lists of dynasties of kings and kingdoms furnish details of dates to an extent that even in days of historical records may be surprising, for they mention even months and

days in their computation. Whatever those ancient authors did or wrote, they did it with sincerity and accuracy; 'truth' being the basis of accuracy. Our educational institutions are saturated with the teachings of modern scholars on the untruth of these Puranic accounts, but it is still hoped that a time will come when truth will triumph and display the real orientation of ancient Indian history."<sup>1</sup>

Here we cannot refrain from quoting a few of the observations by the late Pandit N. Bhashyacharya on the treatment of oriental questions by many of the so-called *savants*.

I. The writings of many of these orientalists are often characterised by an imperfect knowledge of Indian literature, philosophy and religion and of Hindu traditions and a contemptuous disregard for the opinions of Hindu writers and Pandits. Very often facts and dates are taken by these writers from the writings of their predecessors or contemporaries, on the assumption that they are correct, without any further investigation by themselves. *Even when a writer gives a date with an expression of doubt as to its accuracy, his follower frequently quotes the same date as if it were absolutely correct.*

II. It is often assumed without reason that every passage in the Vedas containing philosophical or metaphysical ideas must be looked upon as a subsequent interpolation and that every book treating of a philosophical subject must be considered as having been written after the time of Buddha or after the commencement of the Christian era. Civilization, philosophy and scientific investigation had their origin, in the opinion of these writers, within the six or seven centuries preceding the Christian era, and mankind slowly emerged for the first time from the depths of animal brutality within the last four or five thousand years.

III. It is also assumed that Buddhism was brought into existence by Gautama Buddha. The previous existence

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1. History of Classical Sanskrit Literature by M. Krishnamachariar (Pp. xxxviii—xliv)

of Buddhism, Jainism and A'rhat philosophy is rejected as an absurd and ridiculous invention of the Buddhists and others who attempted thereby to assign a very high antiquity to their own religion. In consequence of this erroneous impression every Hindu Book referring to the doctrines of the Buddhists is declared to have been written subsequent to the time of Gautama Buddha." (Vide 'The Theosophist', Vol. IV. p. 304 et. seq.)

Prof. T. S. Narayana Sastry B.A.B.L., writes :

"We have pointed out some of the defects in the methods of Western orientalists and of their Indian followers in order to show to our contrymen how unsafe it is to rely upon the conclusions arrived at by these writers.

"We shall, as we proceed on, have occasion to point out several fallacies committed by them with respect to the age of Sankara in particular. It is unfortunate that whenever an ancient record conflicts with any of their hasty conclusions, they should try to misinterpret or discredit the record rather than revise their own conclusions. This is the only explanation we can give of the treatment accorded to the historical portions of our Puranas and Itihasas as well as to traditions handed down from the oldest times."

(Age of Sankara, Part I, A. Pp. 11, 12)

"Ever since the so-called discovery of the Sanskrit language in Europe by the publication of the translation of 'Sakuntala' by Sir William Jones, numerous pedigrees and successions, dynastic lists contained in archives and chronicles, official records and inscriptions, together with translations of many of the works belonging to the sacred literature of the Hindus, have added proof, cogent and irrefutable, to a surprising extent, which confirm the authenticity and historical nature of the accounts of kings and dynasties contained in the historical portions of our Itihasas and Puranas; so that the succession of kings and dynasties and the historical incidents mentioned in those encyclopaedic works are now accepted as authorities by all the orientalists, though each of them wants and tries his best to substitute



his own preconceived dates for those given in the original authorities."

(Age of Sankara—Part I. C., Appendix II, P. 36)

"The atmosphere of England and Germany seems decidedly unpropitious to the recognition of this great Indian antiquity, so stubbornly opposed to the Mosaic revelation and its chronology so dearly and piously cherished by these Western orientalist strongly permeated by the chronology of the Bible which places the creation of the earth itself about 4004 B. C., that these European scholars cannot place the Mahabharata war in 3138 B. C."

(Age of Sankara Part I. C. Appendix II, P. 37)

"The adept, therefore, has little if any thing, to do with difficulties presented by Western history. To his knowledge—based on documentary records from which, as said, hypothesis is excluded, and as regards which even psychology is called to play a very secondary part, the history of his and other nations extends immeasurably beyond that hardly discernible point that stands on the far away horizon of the Western world as a landmark of the commencement of its history. Records made throughout a series of ages based on astronomical chronology and zodiacal calculations cannot err."

(Quoted from Prof. T. Subbarao by T. S. Narayana Sastry in his 'Age of Sankara' Part I. C. Appendix II, Pp. 43 and 44)

"In view of such experience, the Hindu has a certain right to decline the offers made to correct his annals by Western history and chronology; on the contrary, he would respectfully advise the Western scholar, before he denies point blank any statement made by the Asiatics with reference to *what is prehistoric ages to Europeans*, to prove that the latter have themselves, anything like trustworthy data as regards their own racial history. And, that settled, he may have the leisure and capacity to help his ethnic neighbours to prune their geneological trees,"

(Quoted from Prof. T. Subbarao by T. S. Narayana Sastry in his 'Age of Sankara' Part I. C. Appendix II, Pp. 47, 48)

"Sir William Jones also stated that Rama lived in 1200 B. C., Buddha in 557 B. C., and Chandragupta Maurya in 312 B. C., and that these three are the only events in Indian history whose dates can be fixed with any accuracy. Buddha was the 52nd descendant of Rama. All Hindus are aware that in 1200 B. C., no Rama lived, no Sita was carried away, and no Ravana was killed. All Jains and Hindus agreed that in 528 B. C., Vardhamana Mahavira died and that Kumarila Bhatta (557-493 B. C.) was vehemently attacking the Jains all over India and was followed by Sankaracharya (509-477 B. C.) who destroyed the Buddhist religion. The interval of time between Sankara and Buddha was about 1400 or 1500 years. Hence no Buddha lived in the sixth century B. C. The scanty accounts kept by the inhabitants of Ceylon are no authorities for fixing the date of Buddha and for calculating all dates in Indian history on that basis. The Japanese acquired Buddhism in the seventh century A. D. Hence the Japanese calendar is no genuine authority for fixing the date of Buddha as it is only a second hand information. The Western scholars piled conjecture upon conjecture according to their whims and fancies. The history now taught in Indian schools is simply a heap of such misrepresentations and baseless conjectures." (Vide A. Somayajulu's Dates in Ancient History of India, Pp. 112-114.)

## CHAPTER VI

### Girivraja and Pataliputra

Girivraja had been the capital of Magadha ever since the foundation of that kingdom, six thousand years ago. The following is the list of the royal dynasties that ruled over Magadha with Girivraja as the capital, during the period following the Mahabharata war, which occurred in 3138 B. C.

1. Barhadratha, 2. Pradyota, 3. Sisunaga, 4. Nanda, 5. Maurya, 6. Sunga, 7. Kanva and 8. Andhra. None of these dynasties had Pataliputra as the capital. All the Puranas, having professed to describe the Magadha royal dynasties, ended their narration with the Andhra dynasty, and thereafter mentioned a few unimportant contemporary states. With the Andhra dynasty, ended the Magadha empire having Girivraja as the capital.

Chandragupta of the Gupta dynasty killed Chandrasri and his minor son Puloman III the last Magadha emperors of the Andhra dynasty and annexed a portion of Magadha to his own kingdom including Pataliputra but could not get mastery over the Magadha empire. So, he left Girivraja and was anointed at *Pataliputra*. Chandragupta Maurya, Bindusara, Asoka and other Maurya kings had Girivraja but never *Pataliputra* as their capital. The Puranas have uniformly mentioned Girivraja as the capital of Magadha, but nowhere is Pataliputra mentioned in them.

It is stated in the Puranas that seven Andhra-bhrutyas would become kings. Chandragupta of the Gupta dynasty and his son Samudragupta were employed as the Minister and Commander respectively under the Andhra emperor Chandrasri; besides they were rulers of small principalities like Tirhut, Ayodhya etc.

(21) “అంధ్రాణాం సంస్థితరాజ్యే తేషాం భృత్యాస్తయే నృపాః  
సమైవాఽఽంధ్రా భవిష్యంతి.....”

Seven kings belonging to the family of the Andhra-brutyas i. e., the Gupta royal dynasty (Solar Kshatriya race) will become rulers.

(22) “అనుగంగాం ప్రయాగాంశ్చ సాకేతం మగధాంస్తథా

ఏతాన్ జనపదాన్ సర్వాన్ భోక్ష్యంతే సుప్తవంశజాః”

These kings of the Gupta dynasty will rule over all the places along the river Ganga from Prayaga to Pataliputra and Saketa (Ayodhya) and portions of Magadha (south of Pataliputra).

This is what the Puranas say. Chandragupta was unable to capture the whole empire of Magadha due to the opposition of the vassals and the other ministers of the Andhra king. After this event the Magadha empire disintegrated, the provincial governors becoming the kings of their provinces. That is why the Puranas stop the history of the Magadha empire with the end of the Andhra Satavahana dynasty. Thereafter the Puranas describe various contemporary royal dynasties of which the *Andhra-brutya (Gupta) dynasty* was one.

Chandragupta or Samudragupta (Sandrocottus or Sandrocyptus) who met Alexander was this very Chandragupta or Samudragupta of the Gupta dynasty. By the time of Alexander's invasion himself and his son were under the service of the Andhra emperor. After the death of Chandragupta, his son Samudragupta, carried on an expedition against a number of minor kingdoms and gained suzerainty over them and became the emperor in 320 B. C. He made Pataliputra, the capital of his empire. He was crowned at Ayodhya which was held sacred by the kings of the Solar race. Megasthenes and Dionysius, and other Greek ambassadors were in the court of Samudragupta and Chandragupta II of the Gupta dynasty at Pataliputra. Chandragupta Maurya was the king at *Girivraja* (in 1534 B. C. and not at Pataliputra in 327—320 B. C.) As Chandragupta of the Gupta dynasty was wrongly identified with Chandragupta Maurya, so also Pataliputra the capital of the Guptas was wrongly identified as the capital of Chandragupta

**Maurya.** On account of this confusion the two Chandraguptas are not properly distinguished. But as Megasthenes and others have stated that they were at Pataliputra, it is evident that they were in the court of Samudragupta of the Gupta dynasty. Pataliputra was the capital of the Guptas but never of the Mauryas.

All the Puranas unanimously state that before and after the Mahabharata war, till the dismemberment of the Andhra Satavahana empire, the capital of the Magadha emperors was Girivraja. No Purana says that the capital was changed from Girivraja to Pataliputra.

All the Puranas say :

“It is, however, significant that neither epic mentions the city of Pataliputra; Girivraja, Rajagriha or Vasumati is mentioned as the capital of Magadha”. (Vide ‘An Advanced History of India’ by R. C. Majumdar, H. C. Raja Chaudhuri, and Kalikinkar Datta, Ed. 1946, P. 70)

(23) “సంగ్రామే భారతేవృత్తే సహదేవే నిపాతితే  
సోమాధి స్తస్య రాజానో రాజాభూత్స గిరివ్రజే”

After Sahadeva the son of Jarasandha was killed in the Mahabharata war, his son Somadhi was anointed as the king at Girivraja (the capital of Magadha).

This family is called the Barhadradha family. Twelve generations before the Mahabharata war, Brihadradha the son of Uparichara Vasu or Pratipa founded the Magadha empire. Ever since that time kings of that dynasty had been ruling over Magadha with Girivraja as the capital. Twenty two kings of this family ruled for a period of one thousand years. This is known from all the Puranas.

(24) “ద్వావింశత్తు నృపాప్యేతే భవితానో బృహద్రథాః  
పూర్ణం వర్షసహస్రం తు తేషాం రాజ్యం భవిష్యతి”

Afterwards five kings of the Pradyota dynasty ruled at Girivraja for 138 years. Next to that, Kshatriyas of Sisunaga dynasty came from the kingdom of Kasi and defeated the Pradyota king. Thus Sisunaga ascended the throne at Giri-

vraja, giving his ancestral kingdom of Kasi to his son. Ten kings of this dynasty reigned at Girivraja for 360 years. The Puranas say :

(25) “హత్వా తేషాం యశః కృత్స్నం శిశునాశోభవిష్యతి  
వారాణస్యాం సుతం స్థాప్య, శ్రయిష్యతి గిరివ్రజమ్”

Sisunaga will become the king after putting an end to the last king of the Pradyota dynasty. He will instal his son on the throne of Kasi and himself will rule over *Girivraja* (i. e , Magadha empire).

From this it appears that the kings of the Sisunaga dynasty ruled over Magadha with Girivraja as the capital. Mahanandi was the last king of the Sisunaga dynasty. Mahapadmananda was his son by his Sudra wife. He was the originator of the Nanda dynasty. He is known to have been very strong and cruel. He ascended the throne at Girivraja and became the emperor after killing several Kshatriya kings. The Nanda dynasty consisting of Mahapadmananda and his eight sons ruled over Girivraja for a century. As the Hastinapura empire had disappeared in 1468 Kali (or 1634 B. C.) the Magadha empire appeared on the scene. Chandragupta Maurya was the son of Mura the second wife of Mahapadmananda. Mahapadmananda gave his empire to his sons Sumalya and his other sons through his first wife and neglected Chandragupta. The Brahmin Vishnugupta alias Chanakya, or Kautilya took up the cause of Chandragupta and extirpated Mahapadmananda and his eight sons. He ultimately made Chandragupta Maurya the emperor of Magadha with Girivraja as the capital. The Sunga, Kanwa and the Andhra dynasties successively ruled over Magadha with Girivraja as the capital. As has already been said Gupta Chandragupta killed the Andhra emperor Chandrasri and annexed a portion of Magadha including Pataliputra to his kingdom. He left Girivraja and was coronated at *Pataliputra*. Then owing to internecine strife the Magadha empire was gradually dismembered into small principalities and the city of Girivraja too became insignificant. With Samudragupta becoming the emperor, Pataliputra obtained import-

ance. It was in the initial years of the reign of Gupta Chandragupta I that Alexander invaded India (in 326-323 B. C.)

Samudragupta encountered Seleucus (305 B. C.) and defeated him. As a result Seleucus gave Samudragupta not only his territory extending from the Indus to Persia but also his daughter and entered into alliance with him. He sent his ambassadors to *Pataliputra*.

Therefore the Greek ambassadors like Megasthenes, Dionisios and others resided at *Pataliputra*. It was only in the time of the Guptas that Pataliputra developed as the seat of the empire. It was insignificant in the time of Chandragupta Maurya. Megasthenes has described *Pataliputra*, the place of his residence, in glowing terms. The fact that they resided at *Pataliputra* makes it clear that they were in the court of the Gupta kings. The reference to Pataliputra as the capital of the Mauryas in the Sanskrit drama *Mudra Rakshasa* has misled our historians in this respect.

Evidently Visakhadatta the author of this drama might have either been ignorant of the fact or purposely selected Pataliputra as the scene of action on account of the prominence of Pataliputra in his time. We should remember 21 or 26 centuries had passed between the time of the Mauryas (16th century B. C.) and the time of Visakhadatta (6th or 11th century A. D.); and 9 or 14 centuries had passed between the time of the Guptas (4th century B. C.) and the author. These are periods long enough to render the anomaly possible.

"The scene of the play is laid for the most part in the city of Pataliputra, or Kusumapura, as it is also called. Now it may be argued, I think, with some ground of reason, that the geography of our play must have been based not upon the state of things which existed in the time of Chandragupta, and which probably there were no materials for ascertaining at the date of the play, but upon the state of things which actually existed at the time when the play was itself composed." (Page 22 of the Introduction of *Mudrarakshasa*, by Kasinath Trimbak Telong, 7th Ed. 1928)

V. A. Smith writes in this connection as follows :

"Many alleged incidents of the revolution in Magadha are depicted vividly in the ancient political drama entitled the 'Signet of Rakshasa' (Mudra Rakshasa) written, perhaps, in the fifth century after Christ. But it would be obviously unsafe to rely for a matter of fact historical narrative on a work of imagination composed some seven centuries after the events dramatised." (Vide Oxford History of India by V. A. Smith 2nd Ed. 1923 Page 73)

All the Puranas state that the capital of the Magadha empire was Girivraja and that all the emperors ruled only from that capital. The name of Pataliputra is not hinted at all in any Purana. It would be sheer injustice to the Puranas which mainly deal with historical facts, to build up historical theories contrary to their contents, on the strength of fictions and dramas whose plots need not be truly historical.

Historical narration is one of the ten features of the Puranas. The historical material in the Puranas can be classified into three divisions :

1. Earliest history: This deals with the origin of all the races in the world from the beginning of this creation upto the beginning of the 28th Mahayuga in the seventh Manvantara.

2. Ancient history: The history from the beginning of the 28th Mahayuga right upto the beginning of Kaliyuga. This period covers 38,88,000 years.

Modern history: The history deals with the period between the Mahabharata war i. e. 36 years before Kali or 3138 B. C. to the end of this Mahayuga.

Rich historical material is available in the Puranas pertaining to these three periods. If only our historians could draw their material from the Puranas, a connected and correct history of Bharat could be reconstructed in no time.

#### ASOKA'S DHARMA SASANAMS

"In the Puranas of Ceylon it is stated that the first convention of Buddhists was held in the year of Buddha's demise at *Rajagriha*, which is also called *Girivraja* the capital



of the Magadha kingdom.” (Vide Asoka’s Dharma Sasanams by Chilukuri Narayana Rao in Telugu p. 11, Ed. 1928)

This shows that the capital of Magadha was *Rajagriha* or *Girivraja*. In Asoka’s time there was the city called *Kusumapura* but not *Pataliputra* but it was not the capital. It is inferred from an inscription on the Sarnath Pillar that there was the chief Buddhistic organisation at *Pataliputra*. In Asoka’s Bairath stone inscription of Calcutta it is said that Asoka was the king of Magadha. *Girivraja* of *Rajagriha* being the capital of Magadha, it is evident that he ruled from *Girivraja*. In Asoka’s time i. e., 1472-1436 B. C., *Pataliputra* was a place where the *Buddha Sangha Parishat* was situated but not the capital.

Megasthenes and other Greek ambassadors were at the courts of *Samudragupta* and *Chandragupta* the II in the 3rd century B. C.

In a stone inscription at *Rupanath*, in the 13th and 14th lines the following Prakrit words are found :

(26) “పుకేనా సావనే కటే” ౨౦౦-౫౦-౬. శతవివాసాతః”

Its Sanskrit rendering is

(27) “పుష్టితన శ్రావణం కృతమ్” ౨౦౦-౫౦-౯ శతవివాసాతః”

This is rendered into Telugu by Dr. Ch. Narayana Rao. The following is the translation :

“This edict is inscribed while I am on a tour. I have spent in this journey 256 nights.”

This interpretation of Sri Chilukuri Narayana Rao seems to be acceptable. (Vide Asoka’s Dharma Sasanams of Sri Chilukuri Narayan Rao, Pp. 167, 168)

“At the end of 256 nights spent on tour, the emperor (Asoka) was satisfied that men in India and some adjoining tracts, who had hitherto been unassociated with the gods, were now mingled with them.” (An Advanced History of India by R. C. Majundar, Pp. 105)

Some scholars have construed 256 as the number of years that passed after Buddha's Nirvana. But this is most unwarranted. There is not a single word here referring to Buddha's Nirvana. This does not in any way contribute to determine the date of the edict.

### KAUTILYA'S ARTHASAstra

Kautilya the author of Arthasastra, a work on Indian polity, is also known as Chanakya or Vishnugupta. References to him, his work and the scope and extent of his work are found in several ancient books. The following may be specially noted :

1. "Kamandaka Nitisara" written in the 3rd century A. D. refers to Vishnugupta.

(27) "నీతి శాస్త్రామృతం శ్రీమార్గ శాస్త్ర మహాదధేః  
యద్దద్ధే నమ స్తస్మై విష్ణుగుప్తాయ వేదసే"

2. Dandi of the 6th century A. D. in his 'Dasakumara Charitra' says that Vishnugupta had written a work on polity in six thousand Slokas for the sake of the Maurya Chandra-gupta.

(28) "అధీష్టతా వద్దండ నీతిం, ఇయమిదానీ మాచార్య  
విష్ణుగుప్తేన మార్యాధే వడ్డిశ్లోక సహస్రై స్సంక్షిప్తా"

3. In *Panchatantra*, the work of Chanakya on polity is referred to :

(29) "తతో ధర్మశాస్త్రాణి మన్వాదీనర్థ శాస్త్రాణి చాణక్యాదీని,  
కామశాస్త్రాణి వాత్సర్యయనాదీని"

4. Bana of the seventh century A. D. refers to *Kautilya Sastra* in his poetical work 'Kadambari':

(30) "కింవాతేషాం సాంప్రతం యేషామతి నృశం ప్రప్రాయోపదేశ  
నిర్మణం కాటిల్య శాస్త్రం ప్రమాణమ్"

Prior to Kautilya there were several authors on polity (Arthasastra), of whom the following may be mentioned :

1. Manava's      2. Barhasptya's      3. Ousanasa's

- |                                      |                  |                 |
|--------------------------------------|------------------|-----------------|
| 4. Parasaras                         | 5. Ambhiyas      | 6. Bharadwaja's |
| 7. Visalaksha's                      | 8. Parasara's    | 9. Pisuna's     |
| 10. Kaunapadanta's                   | 11. Vatavyadhi's |                 |
| 12. Bahudanthiputra and many others. |                  |                 |

In the Mahabharata there are chapters on polity in the Santi Parva. Sukra Niti is a very ancient work. (Vide 'Kautilya Arthasastramu' in Telugu by Mamidipudi Venkata Rangayya and Akundi Venkata Sastri.)

This Arthasastra was written for the benefit of Chandragupta Maurya by Kautilya, who destroyed the Nanda dynasty and made Chandragupta Maurya, the son by his second wife of Mahapadmananda, the emperor of Magadha. (1534 B. C.) 1534 B. C. is the date of coronation of Chandragupta Maurya, at *Girivraja* (Magadha empire).

As the Arthasastra of Kautilya was intended for Chandragupta Maurya it must have been written about the year 1534 B. C.

Gupta Chandragupta and Samudragupta ruled from Pataliputra towards the close of the 4th century B. C. Megasthenes the Greek ambassador in the court of Gupta kings in his description of Pataliputra stated that there were councils of elected representatives of the people for the governance of the capital and other towns in the empire.

#### DESCRIPTION OF PATALIPUTRA

"Ancient India" as described by Megasthenes and Arrian by Mecrinde P. 87. Fragm. xxxiv. Strabo xv. I. 50—52 (Pp. 707—709)

#### OF THE ADMINISTRATION OF PUBLIC AFFAIRS

"Those who have charge of the city are divided into six bodies of five each. The members of the first look after everything relating to the industrial arts. Those of the second attend to the entertainment of foreigners. To these they assign lodgings, and they keep watch over their modes of life by means of those persons whom they give to them for assistants. They escort them on the way when they leave the country, or, in the event of their dying, forward

their property to their relatives. They take care of them when they are sick, and, if they die, bury them. The third body consists of those who inquire when and how births and deaths occur, with a view not only of levying a tax, but also in order that births and deaths among both high and low may not escape the cognizance of Government. The fourth class superintends trade and commerce. Its members have charge of weights and measures, and see that the products in their season are sold by public notice. No one is allowed to deal in more than one kind of commodity unless he pays a double tax. The fifth class supervises manufactured articles, which they sell by public notice. What is new is sold separately from what is old, and there is a fine for mixing the two together. The sixth and last class consists of those who collect the *tenths* of the prices of the articles sold. Fraud in the payment of this tax is punished with death.

Such are the functions which these bodies separately discharge. In their collective capacity they have charge both of their special departments, and also of matters affecting general interest, as the keeping of public buildings in proper repair, the regulation of prices, the care of markets, harbours, and temples". (Megasthenes—Ancient India by Mecrinde pp. 87, 88)

Next to the city magistrates there is a third governing body, which directs military affairs. This also consists of six divisions with five members to each. One division is appointed to co-operate with the admiral of the fleet, another with the superintendent of the bullock trains which are used for transporting engines of war, food for soldiers, provender for the cattle, and another for the requisites. They supply servants who beat the drum, and others who carry gongs; grooms also for the horses, and mechanists and their assistants. To the sound of the gong they send out foragers to bring in grass, and by a system of rewards and punishments ensure the work being done with despatch and safety. The third division has charge of the foot-soldiers, the fourth of the horses, the fifth of the war-chariots, and the sixth of the

elephants. There are royal stables for the horses and elephants, and also a royal magazine for the arms, because the soldier has to return his arms to the magazine, and his horse and his elephant to the stables. They use the elephants without bridles. The chariots are drawn on the march by oxen, but the horses are led along by a halter, that their legs may not be galled and inflamed, nor their spirits damped by drawing chariots. In addition to the charioteer, there are two fighting men who sit up in the chariot beside him. The war-elephant carries four men—three who shoot arrows and the driver.”

Nowhere do we find in Kautilya's Arthasastra that there were or should be councils of people's elected representatives or nominated councils by the king.

In Kautilya's time (i. e. Chandragupta Maurya's time) each town was governed by an employee of the King, who was called a 'Nagarika'. He had all the powers in the administration of the town or the city. Rules relating to the formation of streets, the construction of houses etc., were laid down by him. Citizens of various castes, communities and trades had their houses constructed at places allotted by the Nagarika for the respective castes, communities and trades. For the sake of administrative convenience, each town was divided into 4 wards each of which was under the care of an officer called a 'Sthanika'. Under the Sthanika, were the 'Gopas,' one in charge of each street. All these officers were under the control of the Nagarika.

The following extracts from Kautilya's Arthasastra are relevant to our subject:

The officer, Gopa should be in the know of the men and women of each family residing in the street under his charge, as also their income and expenditure, their caste, Gotra, name, and occupation and their cattle-property,

The Sthanika should be in the know of  $\frac{1}{4}$ th of the city. The Gopa, the Sthanika and the Nagarika should have knowledge of the Pashandas, and the wayfarers, and should provide them with places of residence. Reliable Thapasvins and Srotriyas should be made to reside there. The artisans

and others may keep their men in their workshops. The merchants may keep their employees in their shops and may report to the Nagarika if any merchant carries on his business in places and times other than those prescribed (by the Government.)

If the dealers in intoxicants, fish, and fried flesh, the proprietors of hotels and prostitutes, keep their clients and customers in their houses, put them to extravagant expenditure and induce them to do dangerous acts, their conduct must be reported to the Nagarika.

The doctor should report to the officer (Gopa or Sthanika) if any body wants to have treatment for his wounds in secrecy. Else he should be considered to be a party to the offence.

The householders in the city should be reporting to the officers about the visitors to their houses and those that stayed in their houses. Else they should be deemed to have a share in the thefts that might occur on that night.

The officers should catch hold of the wounded persons, the holders of dangerous weapons, persons carrying heavy loads and those with hearts rapidly beating and the strangers.

The king should inflict proper punishment on the Nagarika that does not properly report the crimes and that is not vigilant in his duty.

The Nagarika should restore the lost articles to the proper owners, etc.

This is the system of city administration described by Kautilya in the time of Chandragupta Maurya who ruled from 1534 to 1500 B. C. There is practically no similarity between this and the system of the city administration described by Megasthenes in the 4th century B. C. This shows that the Chandragupta of Kautilya was not the Chandragupta of Megasthenes.

Moreover, Megasthenes would not have failed to mention Kautilya or his Arthashastra if Kautilya had lived in the 4th century B. C. (at Gupta Chandragupta's court) contemporaneously with him or a bit prior to him.

The extracts given above from 54th Chapter of Kautilya's Arthasastra show *that several administrative laws were occasioned in an atmosphere of danger to the state or under the threat of some internal rebellion or external aggression; but the administration described by Megasthenes seems to suit times of peace.* This also shows that the Chandragupta of Kautilya is different from the Chandragupta of Megasthenes. Mr. Mamidipudi Venkata Rangaiah, the translator of Kautilya's Arthasastra into Telugu writes in his introduction as follows:

"The Jails, Police Stations etc., should be in the charge of the Nagarika. It appears that there was no system of Self-Government in those days, as now, to carry on these functions (of city administration). There were no councils elected by the people to assist the Nagarika. Moreover, the Councils referred to by Megasthenes in his account of the administration of Pataliputra are not mentioned at all by Kautilya in his Arthasastra. Therefore the Nagarika may be said to be all powerful. (Page 34)

#### ABOUT SLAVERY

Megasthenes definitely says that there was no slavery in India.

"Of several remarkable customs existing among the Indians, there is one prescribed by their philosophers which one may regard as truly admirable: for the law ordains that no one among them shall, under any circumstances, be a slave, but that, enjoying freedom, they shall respect the equal right to it which all possess."

(Conf. Fragn. xxv) (Vide p. 38 of Mc. Crindle's Ancient India by Megasthenes and Arrian).

"The same writer tells us further this remarkable fact about India, that all the Indians are free, and not one of them is a slave". (Fragment xxxvi) "The Indians do not even use aliens as slaves, much less a countryman of their own". (Fragn xxvi. Arr. India 10. P. 68 of Mc. Crindle's Ancient India as described by Megasthenes and Arrian).

Quite in contrast with this we find definite references to the existence of slavery in Kautilya's Arthashastra, where Chapter 65 entitled "Dasakalpa" is solely devoted to the status of slaves among the Aryas and the Mlechchas. So, it can be safely concluded that Megasthenes was not in the court of Chandragupta Maurya whose contemporaneity with Kautilya is questioned by none.

The following is the summary of Kautilya's Dasakalpa mentioned above:

"If a Sudra who is not a born slave and is of Aryan origin and is a minor is made over to others by way of sale etc., then his people who do so should be fined 12 Panams. If those, other than the relatives sell a Sudra minor as a slave, then, those that sell, those that buy and those that refrain from reporting the matter to the Government officers deserve to be meted out Purva, Madhyama, and Uttama types of punishment or capital punishment; in the case of Vaisya, Kshatriya and Brahmin minors, the punishment should be twice, thrice and fourfold respectively or capital punishment. It is no offence to make slave of a Mlechcha. Slavery for an Arya is not proper. Under certain circumstances the king should pay the ransom and get the Aryan slave released."

"Those Aryans that voluntarily become slaves or undergo double mortgage, should continue to be slaves to the end of their lives. If the master employs the slave in carrying a corpse, Urine, etc., then the slave becomes released without paying any ransom; likewise a woman mated by the master and the son so born."

"If a slave maiden is molested either by the master or by others with his consent, then, she should not only be released without ransom but should be paid by the master an amount twice as much as the ransom."

"The son of a voluntary Aryan slave may be reclaimed to the Aryan fold and can inherit patrimony and the amount he earned during the period of slavery without prejudice to the master's work."



“An Aryan captured as a slave in war can be released on payment of half the ransom.”

“For the property of a deceased slave the kinsmen are the inheritors and in their absence, the master.”

It need hardly be said that Chandragupta of Kautilya who speaks so vividly of slavery in his time (16th century B. C.) is not the Chandragupta of Megasthenes who speaks of the absence of slavery in India in the fourth century B. C. Chandragupta was born to Mura, a Sudra wife of Mahapadma Nanda. She was his 2nd wife. Hence the dynasty was a Sudra dynasty and came to be known as Maurya dynasty, after Mura, the mother of the founder.

This Chandragupta owed his accession and maintenance on the throne to Chanakya alias Vishnugupta (a Brahmin) and he is not known to have possessed any of the great qualities attributed to Sandrocottus or Sandrocypus by the Greek historians who accompanied Alexander when he invaded India. Their descriptions of the Indian Prince who met Alexander are appropriate to Samudragupta of the Gupta dynasty.

It is nowhere stated in the Hindu or Buddha Puranas (or in the inscriptions, coins and buildings of the Western historians' authentic records) that Chandragupta Maurya led an army of six lakhs and conquered the entire country. This description applies to Samudragupta of the Gupta dynasty.

The learned A. Somayajulu further adds :

The Greek historians wrote that Sandrocottus had intimacy with the queen of Magadha and that with the assistance of the queen he killed the king and ascended the throne of Magadha. This account does not refer to Chandragupta Maurya but it refers to Chandragupta I, the founder of the Gupta dynasty.

The Greek historians also wrote that Sandrocottus quarrelled with his father and left Magadha and having collected armies, he invaded Magadha, killed his father and became king of Magadha. This account does not refer to

Chandragupta Maurya at all but it applies to Samudragupta exactly.

The Greek historians also wrote that Sandrocottus marched over the whole of India with an army of 600 thousand men. Chandragupta Maurya was simply a puppet in the hands of Chanakya. No deeds are attributed to him. He was a nominal king and the real ruler was Chanakya. Hence this account also refers to Samudragupta who overran the whole of India from Cape Comorin to the Himalayas.

The Greek historians also wrote that Seleukus contracted a matrimonial alliance with Sandrocttus. There is nothing to prove that Chandragupta Maurya married a Greek princess. The Allahabad inscription of Samudragupta's conquests states that Samudragupta received a daughter in marriage from a foreign king in the North West. Hence this account also applies to Samudragupta.

For the above reasons Samudragupta is to be identified with Sandrocottus of the Greek historians and he was the contemporary of Seleukus Nikator. The three names Sandrocttus, Sandrocyptus and Sandrocottus referred to by the Greek historians apply to Chandragupta I, Samudragupta, and Chandragupta II of the Gupta dynasty.

Mr. Troyer in his edition of Rajatarangini has condemned the identification of Maurya Chandragupta with Sandrocottus and pointed out that one of the Chandraguptas of the Gupta dynasty should be taken as Sandrocottus. Mr. Kuppiah, a first grade pleader, in his "Ancient History of India" also pointed out that one of the Chandraguptas of the Gupta dynasty should be taken as the contemporary of Seleukus Nikator. Mr. T. S. Narayana Sastri, Advocate, High Court, Madras, in his "Age of Sankara, Appendix I Magadha kings" stated that Sandrocottus of the Greek writers should be identified with Samudragupta. But, on account of bad days for the Hindus, European as well as Indian writers have not cared to consider the suggestions of the above scholars and persisted in adopting the hasty and wicked conjecture of Sir William Jones as a universal truth. Mr. N. Jagannadha Rao Pantulu, Pleader, Narasaraopeta,

Guntur District, in his "Age of the Mahabharata War" has also pleaded that Chandragupta I founder of the Gupta dynasty, should be taken as the contemporary of Seleukus Nikator.

"If Samudragupta is accepted as Sandrocottus referred to by the Greek historians there will be no conflict between the Hindu and European writers regarding dates. The object of writing this book is to bring in harmony between the political history of India and the several works in Sanskrit literature and other traditional records of the Hindus, Buddhists and Jains." (Vide "Dates in Ancient Indian History" by A. Somayajulu, Preface Pp. XIII to xv.)

#### THE TITLE OF THE GUPTA KINGS

In the year 1354 Kali (1738 B. C.) Udayana, the 8th king in the Sisunaga dynasty constructed the city of Kusumapura on the southern bank of Ganga. This was later on called Pataliputra, Palibothra and Patna. This was the capital of Gupta kings. Chandragupta, Samudragupta, and Chandragupta II of Gupta dynasty reigned over it in the end of the fourth century and in the 3rd century B. C. The Western historians wrongly assumed that Chandragupta Maurya and the other Maurya kings belonged to this period.

That Megasthenes lived in the court of the Guptas and not of the Maurya is clearly seen from the statements of Megasthenes himself.

The following passage may be quoted from Mc. Crindle's Ancient India as described by Megasthenes and Arrian (Pp. 65, 66):

"At the meeting of this river (Ganga) and another (the Son) is situated Palibothra, a city 80 stadia in length and 15 in breadth.....

The people in whose country this city is situated is the most distinguished in all India, and is called the Prasi. The King, in addition to his family name, *must adopt the surname of Palibothros*, as Sandrocottos, for instance, did to whom Megasthenes was sent on an embassy". (Vide Book II Frag. XV 1-35-36. P. 702)

The Gupta kings were the Lichchavi Kshatriyas of the Solar dynasty. Chandra and Gupta in the name Chandragupta are respectively the names of the individual and the house. But Chandragupta is not the common name of the people of Palibothra. Videha and Kosala were kingdoms chiefly inhabited by Lichchavi Kshatriyas of the Suryavamsi. They were known by the common name of Suryavamsa. There were nine sects of Lichchavi Kshatriyas, eight of which formed into a confederation and jointly carried on the administration. Gupta Chandragupta conquered them and got the territory under his rule and made Palibothra the capital of his kingdom—which is called the Prasii.”

“The Prasii surpass in power and glory every other people, not only in this quarter, but one may say in all India, their capital being Palibothra, a very large and wealthy city, after which some call the people itself the Palibothri—nay, even the whole tract along the Ganges.” (Mc. Crindle’s Ancient India as described by Megasthenes and Arrian, P. 141)

As these kings and a large number of their subjects were of the solar race, a custom developed whereby these kings affixed to their names as the title the word ‘Aditya’ which means the Sun-God, the progenitor of their race. The Mauryas were Sudras and they never affixed Aditya or any other title to their names.

The names of the Gupta kings and their titles are given below :

No.	Name of the King	Name of the Family	Title
1.	Chandra	Gupta (Chandragupta)	Vijayaditya
2.	Samudra	Gupta (Samudragupta)	Asokaditya
3.	Chndra II	Gupta (Chandragupta II)	Vikramaditya
4.	Kumara	Gupta (Kumaragupta)	Mahendraditya
5.	Skanda	Gupta (Skandagupta)	Pratapaditya
6.	Sthira	Gupta (Sthiragupta) as guardian to Narasimhagupta)	Prakasaditya

No.	Name of the King	Name of the Family	Title
6 (a)	Narasimha	Gupta (Narasimha gupta after attaining majority)	Baladitya
7.	Kumara II	Gupta (Kumaragupta II)	Kramaditya

It thus appears that all the Gupta kings and not the Maurya kings affixed to their names a title indicative of the race of the kings and the people of *Palibothra* as described by Megasthenes.

“Palibothri must denote here *the subjects of the realm* of which Palibothra was the capital, and not merely the inhabitants of that city, as Rennel and others supposed, and so fixed its site at the confluence of the Ganges and Jumuna.” (Mc. Crindle’s Ancient India as described by Megasthenes and Arrian. P. 142 footnote.)

Therefore it is clear that Megasthenes lived in the court of the Gupta kings at *Palibothra* and not of the Maurya kings who flourished in the 16, 15, 14, 13th centuries B. C. at Girivraja.

From the above discussion we may safely conclude that the Xandrames, Sandrocottos and Sandrocypus of the Greek writers were not *Mahapadma Nanda*, *Chandragupta Maurya* and *Bindusara* or *Amitraghata* of 16, 15 centuries B. C., but Chandrasri (last Andhra king), Chandragupta and Samudragupta of the Gupta dynasty (4th century B. C.)

Prof. Berridale Keith on Kautilya’s Arthasastra writes :

“The rules laid down are those which might be valuable for a moderate-sized state and ignore entirely the issue of the government of an empire such as that of Chandragupta.” (Page 459 of Kieth’s History of Sanskrit Literature.)

Prof. Berridale Keith observes :

“Efforts have naturally been made to find at least striking resemblances between the account given in the Arthasastra

and the fragments of Megasthanes. *The effort is a complete failure;* coincidences there are many in number, but on matters which hold good of India generally in the period before and after Christ.

The vital resemblances of important detail are absolutely lacking, even when we put aside all those statements of the Greek author which rest doubtless on misunderstandings or are obscurely reported. *The Arthasastra knows nothing of the wooden fortification of Pataliputra but provides for stone work, it ignores the boards of town officials without any head of each; but engaged in co-operation, which Megasthanes specifies; it knows nothing of the commander-in chief of the fleet, and a regular navy such as Chandragupta must have used, but which was probably of minor account in many states. The care of strangers, escorting them to the border, seeing after their effects if deceased, are unknown to the Arthasastra, which does not provide for the registration of births and deaths, while, the work of Megasthanes, board in selling old and new manufactured articles contrasts strikingly with the highly developed commerical and industrial conditions envisaged by the Arthasastra. Megasthanes' statement as to the king's ownership of the land is supported by other Indian evidence; it is not the view of the Arthasastra; Megasthanes describes a knowledge of minerals far less advanced than that of the Arthasastra which knows much of Alchemy; the taxes of Megasthanes are simple as compared with the numerous imposts of the text, and, while Megasthanes ignores writing, the Arthasastra is full of rules on registration, the preparation of royal documents, and recognizes passports."* (P. 459, 460 of Keith's History of Sanskrit Literature.)

In Keith's History of Sanskrit Literature on page 461 in the footnote it is mentioned thus :

"As shown by T. Ganapati Sastri, T. S. S. 79, Pp. 8ff. A defence of the work is given by Narendranath Law (Calc. Review, Sept. Dec. 1924) and K. P. Jayaswal (Hindu Polity App. C.), but neither of these authors explains why the author knows nothing of an empire or Pataliputra 'Credo quia impossibile' is, still it appears, not obsolete."

(Page 461 footnote I)

The above-mentioned statements of Prof. Keith are true facts. The extent of Maurya Chandragupta's kingdom was limited. He did not conquer the whole of India or Bharat and as such he was not an Emperor, nor a great hero or conqueror. He could become a king only by the diplomacy of Kautilya and enjoyed little greater status than that of an ordinary ruler. Hence the Arthashastra written by Kautilya for the use of the king was a code of polity intended for the governing of a big-sized State. In case Magadha was an Empire at that time, Kautilya should have composed a great volume suitable to the administration of an Empire. It demanded all the skill and statesmanship of Kautilya to win the Magadha state and make Maurya Chandragupta its king. In this attempt he had to enlist the aid and assistance of many other neighbouring kings. In such a case, how could Chandragupta be in possession of an Empire?

To consider that Maurya Chandragupta was an Emperor and he reigned over a large Empire, is a gross mistake of the Western historians. He was the ruler of Magadha state and Girivraja was his capital. At the time of Chandragupta, there were neighbouring independent states of Videha, Kosala, Kasi and others and Chandragupta had no connection with these free-states.

In the light of the mutually contradictory statements, cited by Keith, it is evident that Kautilya and Megasthenes were not contemporaries. The Chandragupta of Kautilya's time (1534 B. C.) was not an over-lord or Emperor. Megasthenes was an ambassador, at the court of Samudragupta (320 to 269 B. C.) who was an Emperor. He conquered not only the whole of Bharat, but also many foreign lands. No one doubts that Kautilya's Chandragupta was a Maurya. (1534 B. C.) It will be no surprise, if scholars do not believe, that the Chandragupta of Megasthenes and Kautilya are identical. During the time of Kautilya Pataliputra was a small city. Then it was called Kusumapura but not Pataliputra. It was then not an important city. Girivraja was the capital of the Magadha state over which Chandragupta ruled, but not Pataliputra. Sandracottus

the contemporary of Alexander was Chandragupta of the Gupta dynasty but not Maurya Chandragupta. These mistaken identities give rise to many errors and blunders and they are the cause to sow the seeds of disbelief and distrust concerning the authenticity and veracity of the Puranas, Indian eras and the Buddhist records. The modern historians will do well, even at this late date, to rectify and redeem the past errors, and it is never too late to mend, as the proverb says.



## CHAPTER VII

### Yona Rajas in Asoka's Inscriptions

The European historians of India, proceeding on their assumption of the contemporaneity of Alexander the Greek conqueror and Chandragupta the founder of the Maurya dynasty of Magadha, assign to the reign of the great Buddhist Emperor Asoka the years B. C. 272 to 236 or 230. In the inscriptions themselves of the famous emperor, whenever any reference is made to time, the years are counted from the year of the coronation of the king.

In fixing the exact year of his accession the Western scholars attach great importance to the five kings mentioned together in the XIII Rock edict. The Yavana king called Antiyoka and his neighbouring four kings called Tulamaya, Amtikina, Maka, and Alikiyashudalae, whom they identify respectively with Antiochus Theos II of Syria (B. C. 285-247) ptolemy II Philadelphos of Egypt (B. C. 285-247), Antigonus Gonatus of Macedonia, Magas of Cyrene, and Alexander of Epirus B. C. 272-255 or of Corinth B. C. 252-244.

In the very process of the identification they were guided by their original assumption of the time of Chandragupta Maurya as that of Alexander and they searched for names of kings of the West resembling the names mentioned in the inscription among the kings of the 3rd century B. C. But, again the actual synchronism of the reigns of five kings of different kingdoms of the West is advanced in its turn as a striking confirmation of the validity of their assumption of the time of Chandragupta Maurya.

Proceeding on the assumption of the correctness, in the main, of the accounts of the various Puranas, of the reigns of the kings of the different kingdoms and dynasties of Bharatavarsha from the time of the Mahabharata war, according to which the time of Alexander the Greek conqueror and his invasion of the Punjab will synchronise with the rise to power of Chandragupta, the founder of the Gupta dynasty of Magadha and the year of the coronation of the Buddhist Emperor Asoka Maurya works out to B. C. 1472.

The date of the Loukikabda or Saptarshi era as proved by Dr. Buhler is 3076 B. C.

The date of the Kali era also as proved by him or 26 Kali era 3075 B. C. + 26 = B. C. 3102.

The date of the Mahabharata war (36 years before Kali era) 3138 B. C. (i. e. 36 + 3102)

Coronation of Somapi or Marjari, king of Magadha after the death of Saha- deva, son of Jarasandha in the Maha- bharata war.	3138 B.C
--	----------

Total period of the reigns of the 22 kings of Barhadradha dynasty (beginning with Somapi of Magadha.	1006
--	------

Total period of the reigns of the 5 Prad- yota kings.	138
--	-----

Sisunaga dynasty 13 kings	360
---------------------------	-----

Nanda dynasty	100
---------------	-----

1604	1604
<u>1534</u>	B.C.

Coronation of Chandragupta Maurya, founder of the Maurya dynasty.	1534 B.C.
--	-----------

Chandragupta Maurya's reign	34 Yrs.
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His son Bindusara's reign	28 Yrs.
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<u>62</u>	<u>62</u>
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Accession of Asoka	1472 B.C.
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Duration of Asoka's reign 36 years	36
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i. e., from 1472 to 1436	<u>1436 B.C.</u>
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All the Puranas are in perfect agreement as to the periods given above for the reigns of the kings of the different dynasties of Magadha in succession from the time of the Mahabharata war, down to the Maurya dynasty. All the European historians of the early history of the Kali Age of our country also admit the correctness of the periods of all these kings though they ignore the date of the Mahabharata war, start from the false assumption of the contemporaneity

of Alexander's invasion and Chandragupta Maurya's rise to power and work backwards to fix the exact years.

But how then are we to account for the mention in the Rock edict XIII of Asoka of the five contemporary kings of the West who all belong, according to the identification of the Western scholars, to the 3rd century B. C?

It constitutes a formidable refutation of the validity of the chronology advocated in this thesis, if no satisfactory explanation of this problem is forthcoming.

But these scholars have not themselves claimed any finality for the identification tentatively suggested by some and accepted by others of them. We find some of them expressing considerable doubt of the accuracy of their reading of the inscriptions. Influenced by their original bias and assumption, they have rendered and interpreted the pronunciation of the names actually mentioned in the inscriptions in the Prakrit language to suggest and agree with the names of the wellknown kings of the West of the 3rd century B. C.

In the "Journal of the Asiatic Society" of Calcutta Vol. VII, P. 224 :

"These names have since been determined more accurately as Turamara (or Turamayo) Antikoan, Mako (or Maga) and Alikasunari respectively identified as Ptolemy, Antigonus, Magas and Alexander. The Antigonus may be Antigonus Gonatus of Macedon (B. C. 276—242) and the Alexander may be Alexander II of Epirus (B. C. 272—254), Magas of Cerene (ruled B. C. 308—58). Thus all these princes would be contemporary with Antiochus II. *But it is at least equally probable that the record aimed at a vague selection of the more generally known Greek names to complete the list.*" (Vide Prinsep's Essays (edited by Thomas) Vol. II. Pp. 18—30. In page 154 of the Asiatic Society's Journal, Calcutta footnote 17)

We have therefore to examine carefully the actual language of the inscriptions, the rendering of them by the Western scholars and their identifications based on these renderings.

Rock edict No. 2. Pali script.

- (31) “అంతియోగేనామ, యోనలాజా, ధేవద, అంసెతసా  
అంతియోగసా సామంతాలాజానో  
సవతా, దేవానాం, పియసా, పియదసిసా, లాజినే” ఇత్యాది.

Sanskrit translation for the above:

- (32) “అంతియోగో నామ యవనరాజో యేచాన్యే తస్యాంతియోకస్య  
సామంతా రాజానః స్వత్ర దేవానాం ప్రియత్య ప్రియదర్శినో రాజ్ఞోః”  
ఇత్యాది.

English translation for the above:

“The Yavana king named Antiyoka and the other neighbouring kings of this Amtiyoka etc. (Vide edicts of Asoka with English translation by G. Srinivasamurthy and A. N. Krishna Aiyangar, The Adyar Library, Ed. 1950)

No. 5 Edict Pali:

- (33) “యోనకంభోజ గంధారానాం ఏవాపి అంసేఅపలంతా” ఇత్యాది.

Sanskrit translation:

- (34) “యవనకంభోజ గంధారాణాం ఏవమప్యన్యే అపరాంతా” ఇత్యాది.

English translation:

“The Yavanas, the Kambhojas, the Gandharas and others on the borders” (Do book)

No. 13th Rock edict Pali version.

- (35) “షణ్ణేషుచ అత్తేషు, అషుషి యోజషణ్ణేషు అత ‘అంతియోగేనామ’  
యోనలాజా పలంచాత్తేనా, ‘అంతియోగేనా చతావి ౪ లజానే  
‘తులమయేనామ’ ‘అంతికినేనామ, ‘మకానామ’ ‘అవిక్యమదలెనామ’  
నిచం చోడపండియా అశం తంబపన్నియా, హేవమేవ హిందలాజా  
విశవజి, యోనకంభోజేషు నాభ కే నాభపంతిషు భోజపిత్తిన్యేషు”

Rock No. 13 edict Sanskrit translation:

- (35/1) “సర్వేషుచాంతే షష్ట్యష్టపి యోజషణ్ణేషు యత్ర ‘అంతియోగోనామ’  
యవనరాజః పరంచ తస్మా దంతియోకోచ్చత్వాగోరాజాన ‘స్తురమయో  
నామ’ ‘అంతిగోనోనామ’ ‘మగోనామ’ ‘అలికసుందరోనామ’ నీచాః  
చోడాః పాండ్యావనం తామ్రపర్ణియాః ఏవమేవ ఇహ రాజవిషయేషు  
యవన కంభోజేషు నాభ కే నాభప్రాంతేషు భోజపిత్తిన్యేషు”

*Pali text**Sanskrit translation*

ష పేఘచ  
 అ తేఘ  
 అవఘపి  
 యోజనష తేఘ  
 అత  
 అతియోగేనామ  
 యోనలాజా  
 పలంచాతేనా  
 అంతియోగేనా  
 చతావలజానే  
 'తులమయేనామ'  
 'అంతికినేనామ'  
 'మకనామ'  
 'అలిక్ష్మిఘదలెనామ'  
 నిచం  
 చోడపండియా  
 అవం  
 తంబపన్నియాహోవమేవ  
 హింద (హిదా)  
 లాజావిశవజి  
 యోనకంభోజేఘ  
 నాభకేనాభపంత్తిఘ  
 భోజపితినిక్సేఘ

Please note  
 changes in  
 the names.

సర్వేఘచ  
 అంతేఘ  
 అప్తస్వపి  
 యోజనశతేఘ  
 యత్ర  
 అంతియోగోనామ  
 యవనరాజః  
 పరంచతస్మాత్  
 అంతియోకాత్  
 చత్వారిరాజానః  
 'తులమయోనామ'  
 'అంతికినోనామ'  
 'మగోనామ'  
 'అలిక్సుందగోనామ'  
 నీచాః  
 చోడాఃపాండ్యా  
 ఏవం  
 తామ్రపర్ణియాః ఏవమేవ  
 ఇహ  
 రాజవిషయేఘ  
 యవనకంభోజేఘ  
 నాభకేనాభపంక్తిఘ  
 భోజపితినిక్సేఘ

ఇత్యాది.

*No. 13 Rock edict English translation :*

"Here among all the tribes on the borders of his territories, in the country of Antiyoika, the Yavana king living eight hundred Yojanas away, and among four other kings living beyond the territories of Antiyoika, such as Turamaya (Ptolemy) Antikina (Antigonus Gonatus) Maga (Magas) and Ilika-Sundara (Alexander) and in the South the Chodas, the Pandiyas and the Tamrapurniyas, so also here in the king's territories, among the Yavanas, and Kambhojas, the Nabhas and the Nabhapanktis, among the Bhojas, the Pitinikyās

etc. (Vide Edicts of Asoka by G. Srinivasa Murthy. Ed. 1950. The Adyar Library)

In a fragment of the Rock edict at Girnar recently discovered, we are told, we find :

“And the Greek (Yona) king besides, by whom the Chapta (?) kings Turamaya, Gongakena, and Maga”.

(Journal of the Asiatic Society of Calcutta Vol. II, P. 154 footnote 17)

Here the name “Gongakena” is altogether different from “Amtikine” alleged to be mentioned in the edict in its place in the several inscriptions at the different places all over India where they are found. It is not known why and how “Gongakena” should be changed even in the readings of the inscriptions in the original Pali into “Antikine”.

Again this supposed name Amtikine or Amtikini has been identified arbitrarily with Antigonus Gonatus of Macedonia. Dr. Buhler objected to this identification.

“Amtikine or Amtikini, as Buhler has remarked, corresponds to the Greek ‘*Antigenes*’ rather than “Antigonus” (L. D. M. G. XL. 137) for which the reply is :

“But as no king named Antigonus is known, Antikini has been identified with Antigonus Gonatus of Macedonia.” (276–239 B. C.) (Asoka P. 46 by Bhandarkar)

It is also not clear why the Tulamaya (తులమయ) of the inscriptions should first be read as Turamaya and then it should be identified as the name of Ptolemy Philadelphus II of Egypt. In the language of the inscriptions i.e., Pali “Ra” (ర) is not pronounced but “La” (ల) occurs frequently, and people who could pronounce *Tulamaya* (తులమయ) should be able to pronounce “లాలమి” (Ptolemy)

The resemblance of Amtiyoka “అంటియోక” or “అలియోగ” to Antiochus Thoes II is also not very close.

Hence the entire process of identification seems to have been pursued with a bias from the start. The time of Asoka has been assumed (on the basis of the contemporaneity of his grand-father Chandragupta Maurya with Alexander) to

be the 3rd century before Christ and the search for the names mentioned in the inscriptions or others resembling them roughly has been conducted among the Greek kings of the kingdoms to the West of India at about that time.

In view of some names with some sort of resemblance, the readings into Sanskrit and tracing of Greek equivalents all seem to have been adjusted forcibly with deliberate distortions at the different stages.

There has been no independent inquiry of the time of the great Buddhist monarch *Asoka* nor of the kings mentioned in his inscriptions. It is unfair and unscientific to contend that such an arbitrary identification to suit a preconceived assumption in its turn constitutes confirmatory evidence of the correctness of the original assumption or a refutation in itself of an alternative hypothesis based on scientific arguments and respectable authorities.

The fifth edict speaks of the country of the Yavanas, Kambhojas, Gandharas, and of the hereditary Rashtrikas and others on the Western coast. (Bhandarkar's *Asoka* P. 284)

The Mahabharata mentions in several places these countries almost in the same groups and same order "Kambhoja, Yavana, Gandhara" and "Saka, Kambhoja, Bahleeka, Yavana" etc.

The countries must be therefore taken to be neighbouring countries on the Western frontier of Asoka's empire.

In the second edict we find it stated "Everywhere in the dominions of king Priyadarsin, Beloved of the Gods, as well as of those of his frontier, sovereigns such as...the Yona king called Amtiyoka Yona Raja and also those who are the subordinate kings of Amtiyoka,...everywhere has king Priyadarsin, Beloved of the Gods, established medical treatment of two kinds etc." (Bhandarkar's *Asoka*, Pp. 275, 276.)

Again in the 13th edict:

"But this conquest is considered to be the chiefest by the Beloved of the Gods, which is conquest through Dhamma. And that again has been achieved by the beloved of the gods, here and in the bordering dominions, even as far as *six hundred Yojanas*, where

dwells the Yona king called Amtiyoka, and beyond this Amtiyoka to where (dwell) the four kings called Turamaya, Amtekina, Maga and Aliksu(m)dara—likewise down below, where are the Cholas, the Pandyas as far as the Tamraparniyas, likewise here in the king's dominions among the Yavanas and Kambhojas, the Nabhapantis in Nabhaka the hereditary Bhojas, Andhras and Pulindas,—everywhere they follow the teaching of the Beloved of the Gods in respect of Dhamma etc." (Bhandarkar's Asoka P. 302)

It is thus obvious that on the North Western Frontier of Bharat within the dominions of Asoka, in the neighbourhood of the Kambhojas and the Gandharas, there was a Yona province, of the Yavanas. There was a Yona king Amtiyoka on the frontier and his four other subordinate kings beyond him among his neighbours, in whose kingdoms Asoka's conquest of Dhamma, his humanitarian activities, medical treatment for men and animals were all vigorously pursued.

Even from the accounts of the Greeks we learn there was a Greek colony of the pre-Alexandrian period on the North-west confines of Bharat and that it was established between the rivers Kophen and the Indus." (Bhandarkar's Asoka, P. 28)

"The province of Kambhoja would thus be contiguous with that of Yona, and both with Gandhara whose capital in Asoka's time was Thakshasila, the seat of a Kumara Viceroyalty". (Bhandarkar's Asoka, P. 31)

The 13th edict also says:

"There is no country except that of the Yavanas where there are not these congregations, namely, the Brahmins and the Sramanas, and there is no place in any country where men have no faith in one sect or another." (Bhandarkar's Asoka, P. 301)

Dr. Bhandarkar has therefore rushed to the conclusion that the Aryan civilization did not obtain in the Yavana kingdom or province and that the Yavana country was peopled by the Greeks, of an altogether alien civilisation, perhaps, a colony of the Greeks.



But this is a mistake The Yavanas of Bharat (India) did not come from Greece. They were Bharatiyas only, they and their kings.

There was a branch of Kshatriyas called Yavanas in Bharat (India) from times immemorial, it is clearly stated in our Puranas; they had neglected and discarded the Aryan civilisation and Vedic regulations of social and religious life and the Brahmanas of the regions left the country consequently." (Vishnu Purana, 4, 3, 45 to 48)

The Sramanas never entered the Yavana provinces on account of their (the Yavanas) living by violent methods.

#### YAVANAS IN OUR SANSKRIT LITERATURE

In the Rigveda Dasyus are mentioned many times. And the term Dasyu is explained in the Manusmriti in the following stanzas :

- (36) “శనైకస్తు క్రియాలోపాదిమాః శ్మశ్రియ జాతయః  
వృషలత్వం గతాలోకే బ్రాహ్మణా దశ్యునేనచ”

(Manu 10-43)

- (37) “పాండ్ర కాశ్చేద్ర ద్రవిడాః కాంభోజా యవనాశ్చకాః  
పారదా పహ్లావాశ్చీనాః కిరాతాదరదాఖశాః”

(Manu 10-44)

- (38) “ముఖబాహూరు పజ్జానాం యలోకే జాతయో బహిః  
మేచ్ఛపాచశ్చార్య వాచస్పర్యేతే దశ్యవః స్మృతాః”

(Manu 10-45)

Meaning: Various peoples of Kshatriya origin who had neglected the rites and duties prescribed by the Vedas, such as Pundrakas, Odhras, Dravidasa, Kambhojas, Yavanas, Sakas, Paradas, Palhvas, Chinas, Kiratas, Daradas, Khasas etc., and those who were born as (ముఖ) Brahmanas, (బాహు) Kshatriyas, (ఉయ) Vaisyas, (పజ్జా) Sudras, and who were born (బహిః) as outcastes, whether they speak Prakrits (Mlechcha languages) or Aryan language (the Sanskrit) they are all known as *Dasyus*.

Again in the Vishnu Purana, it is stated, king Bahu of Ayodhya, descended from Harischandra, was

defeated and deprived of his kingdom by a combination of the Haihaya, Yavana, Kambhoja, Saka, and Palhava kings (who were Kshatriyas) and some others. He lived with his wife (who was carrying) an exile in the neighbourhood of the Ashram of Rishi "Ourva" and very soon after passed away. His wife would follow him in death (by Sahagamana) but the Rishi 'Ourva' told her she would give birth to a child who would become an emperor and therefore prevented her voluntary immolation and took her to his Ashrama. The Rishi named the son born to her "Sagara", and brought him up carefully and taught him the Vedas and Sastras including Dhanurveda. The young man, learning of the defeat and humiliation of his father by his enemies, vowed to destroy them all. He gathered an army, advanced against them, destroyed the Haihayas, defeated the rest of the hostile kings and was about to capture and kill them also when they sought the protection of Vasishtha, the family Guru of Sagara and implored him to see that they were let off alive. He induced them to give up the Aryan way of life and the observance of the Vedic rituals and then persuaded Sagara to let them go, pointing out that, as *those who neglected their traditional duties and obligations were as good as dead and so need not be killed again*, he would not therefore be guilty of not keeping his vow even if he let them off." (Vide Vishnu Purana 4, 3, 42 to 49)

In Vishnu Purana, fourth Amsa 3rd Chapter 42 to 49 verses run as follows

- (39) "శక, యవన, కాంభోజ, పారద, పల్లవా, హన్యమానో, స్తత్కులగురుం వసిష్ఠం, శరణం యయుః" (42)
- (40) "అదైతాన్, వసిష్ఠో, జీవన్ముతకాన్ కృత్వా సగరమాహ" (43)
- (41) "వత్సా ఇమేభి జీవన్ముతకై రనుమృతైః" (44)
- (42) "ఏతే హితేచ మయైవ త్వత్ప్రతిజ్ఞా పరిపాలనాయ నిజధర్మ ద్విజసంగ పరిత్యాగం కారితాః" (45)
- (43) 'తథేతి తద్గురువచన మభివంద్య తేషాం వేషా నన్యత్వ మకారయత్' (46)
- (44) "యవనాన్ మండితశిరసో ర్థమందాన్ శకాన్ ప్రలంబశీతాన్ పారదాన్ పల్లవాన్ శృంగధరాన్ నిస్సౌధ్యధ్యాయ వషట్కారా నేతానన్యాంశ్చ క్షుత్రియాం సకౌఠ" (47)

(45) “తే చాత్మధర్మ పరిత్యాగా ద్రాష్టవ్యైః పరిత్యక్తైః మేచ్ఛతాం  
యయుః” (48)

(46) “సగరోపి స్వమధిష్ఠాన, మాగత్వాస్తతచక్ర  
సప్తద్విపవతీ మిమా ముర్ద్ధ్వం, ప్రశశాస” (49)

The same story is found in Harivamsa too :

(47) “శకాః, యవన, కౌంభోజాః పరదాః పల్లవాస్తథా  
కోలిసర్వాః, సమాహిషాః చర్వాశ్శోలాః సకేరలాః  
సర్వే తే క్షత్రియా, స్తథా తేషాం ధర్మో నిరాకృతాః  
వసిష్ఠ వచనా ద్రాజన్ సగరేణ మహాత్మనా”

[Harivamsam]

It is therefore clear the Yavanas were of Kshatriya caste (branch) within the Aryan fold originally, but in the time of Sagara, they gave up their prescribed religious Vedic (Dharmas) observances, and the Brahmanas left their kingdoms. The Sramanas did not go there.

Note that the Age of Sagara, Emperor of Bharat is 5 crores upwards of years back.

It is also stated in the Mahabharata that the kings of the North-Western Frontier of Bharat—the Kambhojas, Yavanas, Sakas, Hunas, Daradas, Bahleekas, Kiratas and Barbaras—all took part in the Mahabharata war [3138 B.C.] on the side of Duryodhana. There is frequent mention of them in the Bhishma, Drona and Salya Parvas.

Again in the 175th Chapter of Adiparva of Mahabharata there is the story of the quarrel between king Viswamitra and Vasishta, over the miracle cow, the Kamadhenu. Among the armies raised by the Kamadhenu to fight with the armies of Viswamitra who defied the Rishi Vasishta and attempted to take away the cow by force, *Yavanas* and Kambhojas, Sakas, Barbaras, Chinas, Hurs, Hunas and other races of the North-western region Pundras, Kiratas etc., are all mentioned.

In the 4th chapter of the Pratisarga Parva of Bhavishya Mahapurana it is stated that king Pradyota, whose father had been defeated and killed by a combination of *Yavanas*

and other Kshatriya-Mlechchas, their neighbours, gathered huge armies and destroyed them all.

According to the Puranas these events belong to a time 71,050 years back. Even if we, with our scepticism and narrow outlook, put it at the lowest at five thousand years before the Mahabharata war, (3138 B.C.) it is indisputable that more than 10,000 years back peoples called the *Yavanas*, *Sakas*, *Ramatas etc.* inhabited the North-Western Frontier and the Eastern regions of Bharat. [See map of Ancient Bharatiya kingdoms.]

They had all been Bharatiya Kshatriyas, but, having neglected the traditions and the Vedic Varnashrama Dharma, were excommunicated from the Aryan society and formed themselves as a new society which is named *Mlechcha* by the Aryans.

In course of time we learn they migrated to other lands and gave them their Kshatriya subsect names, i. e., *Yavanas* or *Yonas*=Iyonia, *Sakas*=Parasika, *Ramatas* or *Roomakas*=Rome, *Chinas*=China; *Berberus*=Berbery States [North Africa]. *Kiratas*=Kirata or Crete etc.

In the Markandeya Purana it is stated that Bharat was the *original home of all the races* of the world and for locating Bharat exactly the frontiers mentioned are :

“The Kirata regions in the East, the *Yavana regions in the North-west*, the Malaya hills in the South, and the *Himalayas in the North*”—and these are obviously within the limits of Bharatavarsha. This Bharatavarsha is the *birth-place* (Sarva Bijam) of all.

(48) “పూర్వే కిరాతే యస్యాంతే పశ్చిమే యవనా స్ఫుతాః  
దక్షిణే మలయో యస్య హిమవా ను తరే తథా  
తదేతద్భారతం వర్షం సర్వబీజం ద్విజోత్తమ  
బ్రహ్మత్వ మమరేశత్వం దేవత్వ మపి దుర్లభం”

(Vide Markandeya Purana Bharata Varnana Prakaranam)  
*Vishnu Purana* :

(49) “పూర్వే కిరాతా యస్యాంతే పశ్చిమే యవనా స్థితాః”

(Vishnu 2-3-8)

'At the eastern end dwell the Kiratas and the Western end the *Yavanas*'.

In Mahabharata Bhishma Parva 10th Chap. Jambukhandha Vinirmana parvam, the North-western kingdoms of Bharat are mentioned thus :

(50) “ఉత్తరశ్చాపరే (North-west) స్థేచ్ఛాః కూరా భరతసత్తమ”  
(64 verse)

(51) “యవనా, శ్చీన, కాంభోజ దారుణా మేచ్ఛజాతయః  
సక్పద్ధా)హః కలత్థాశ్చ హూణాః పరసిక్తే సుహా”  
(65 verse)

See Brahmanda Purana Amushanga Pada 2nd Aswasa.  
In the Ramayana Kishkintha Kanda.

Kambhoja, Yavana, Saka and Arattaka are mentioned together.

(52) “కాంభోజ, యవన, శక, ఆరట్టక”

(53) “ప్రాజ్ఞోతిషా, మధిప, శూరో స్థేచ్ఛానా మధిపో బలీ  
యవనై స్సహితో, రాజా, భగదత్తో మహారథః”

(Bharatam, Sabha Parva 51 Chapter, 13, 14, verses)

The mighty king of Pragjyotisha was king of the Kiratas of the East and had under him many *Yavana* armies.

The *Northern kingdoms* of Bharat which were conquered by Arjuna include the following :

Berbera, Sabara, Turushka, Kashmira, Thrigartha, *Abhisara* (Kshatriya Yavana kingdom, one of the five) Gandhara, *Simhapura*, (this is also one of the five Yavana kingdoms) Bahleeka, Darada, Kambhoja, Lohita etc. (See map No. I)

The Eastern kingdoms conquered by *Bhimasena* include :  
Saka, Barbara, Kirata.

The Southern kingdoms conquered by Sahadeva include:  
*Yavanapura*.

(54) “అటపించ, పురీం, రమ్యాం, యవనానాం పురం తథా”

(Digvijaya Parva in Sabha Parva 31st Chapter ending)

This is the *Yavana-Pura* described in Asoka's 31st edict 'Here in the king's dominions among the *Yavanas* and *Kambhojas*.'

The Western kingdoms of Bharat conquered by Nakula include :

"Barbara, Karpara, Sibi, Trigarta, Ambashta, Panchanada, *Amara Parvata*, *Uttara Jyotisha*, *Divya Kataka* (these three are the *Yavana* provinces of the five) *Dwarapala* etc.

(55) "రామరాజ్ హార సూతాంశ్చ ప్రతీచ్యాశ్చైవ యే, నృపాః  
స్టేచ్ఛాన్, పరమదారుజాన్ పప్లవాన్ బర్బరాశ్చైవ కిరాతాన్  
యవనాన్ శకాన్"

(vide *Bharatam*, *Sabha Parva* 32 Chap. whole)

A map of Bharat at the time of the Mahabharata war i.e., 3138 B. C. showing the various kingdoms of Bharat is enclosed. There was a *Yavana kingdom* in the South, and *five Yavana kingdoms* in the North-west from the very beginning.

Kalayavana of Krishna's time—before the Mahabharata war, (3138 B. C.) was a *Bharatiya Yavana* and not a Greek immigrant. The *Yavanas* must have in course of time migrated to the West and colonized Central and Western Asia, Greece etc.

To the South of Kashmir we find the *Kambhoja* kingdom and to the West the *Yavana* kingdoms. They are now included in Kashmir, North-West Frontier Provinces, and Afganistan.

There are five *Yavana* kingdoms 1. *Abhisara*, 2. *Uraga*, (or *Urasa*), 3. *Simhapura* (or *Singapura*), 4. *Divyakataka* and 5. *Uttarajyotisha*. These five kingdoms cover modern Afganistan, the Western part of Kashmir, and the North-Western part of the present North-West frontier province. Bharat extended in those days to *Herat* to the West of modern Afganistan. The people of these regions were later on converted to Muhammadanism.

Again the lines of the 13th edict :

- (56) “పవేషుచ, అతేషు, అషుషి, యోజనపతేషు అత, ‘అతియోగేనామ’ యోనతా(జా), పలంచాతేనా అంతియోగేనా చతాలి ౪ లజానే ‘తులమయేనామ’ ‘అంతెకిసేనామ’ ‘మకానామ’ ‘అవిక్యభుదలెనామ’ నిచం చోడపండియా, అవం, తంబపన్నియా హేవమేవ హిందలాజా విశవజి, యోన కంభోజేషు నాభకే నాభపంతిషు భోజపితినిక్కేషు”

Sanskrit :

- (57) “సర్వేషు చాంతే ధ్వప్తస్వపి యోజనశతేషు యత్ర అంతియోగోనామ యవనరాజః పరంచ తస్మా దంతియోకా చ్యత్వో రాజాన స్తురమయో నామ’ ‘అంతికోనోనామ’ ‘మగోనామ’ ‘అవికసుందరోనామ’ నీచాః చోడాః పాండ్వా ఏవం తామ్రపర్ణియాః ఏవమేవ ఇవావిషయేషు యవన కంభోజేషు నాభకే నాభప్రాంతేషు భోజపితినిక్కేషు”.

have been rendered into English by the Western scholars in the beginning as “here and in the bordering dominions, even as far as *six hundred Yojanas* where dwells the Yavana king called Antiyoka.” (Bhandarkar’s Asoka, P. 302)

But the distance mentioned in the inscription is 800 *Yojanas* and not 600 *Yojanas*, and the translation (Edicts of Asoka of 1950 Adyar Library by G. Srinivasa Murty etc., reads accordingly :

“Here among all the tribes living on the borders of his territories, in the country of Amtiyoka, the Yavana king living *800 Yojanas away*....., Greece and the other countries supposed by the Western scholars to be referred to are at a distance of less than 600 *Yojanas* and not 800 *Yojanas* and hence the attempt in the beginning to correct the reading of the figure in the inscription from 800 to 603 *Yojanas*, and also another translation suggested by some :

“In the kingdom of Amtiyoka and a distance of 800 *Yojanas*.”

But even this would not help the arbitrary identification and the misinterpretation based upon it. By the 3rd century B. C. the Greeks had established their empire and Greek kings were ruling in Egypt, Syria etc. There were

historians among them who wrote long and regular histories of Egypt, Syria and Macedon who carefully mention in them even the most trifling details of any interest. *Nowhere in those histories do we find any mention of Asoka of Bharat or of any religious or humanitarian missionaries sent by him to their countries or of any institutions for the medical treatment of men and animals established by him or his missionaries in their countries.*

Prof. Rhys Davids, the Pali scholar, expresses the opinion that the story of the spread of Buddhism in Asoka's time is better preserved in the Sinhalese chronicles than in his edicts. They make no mention of any such missions to the Greek kingdoms of the West. (Bhandarkar's Asoka, P. 158)

Bhandarkar further explains Rhys Davids thus :

"In other words what Prof. Rhys Davids means is : 'that Buddhism could not have extended to the Greek dominions of Western Asia.....and that as the Sinhalese chronicles speak of the Buddhist faith being preached in Asoka's time only in the bordering regions of India, that must be accepted as more probable and more accurate'." (Bhandarkar's Asoka P. 159)

Hence a fair and plausible interpretation of the passage in question (i.e. 13th edict) would be (The conquest of Dhamma of Asoka extended) throughout the frontier kingdoms in Bharathavarsha, and further on to a distance of 800 Yojanas (from the kingdoms beyond the North-Western frontier)—from beyond the Yavana kingdom of Amtiyoka and its four subordinate kingdoms on the North-Western Frontier of Bharatvarsha, i. e., roughly Afganistan to China in the East. It is a fact, that Buddhism was preached and prevails even to-day in all the kingdoms of Central Asia between Afganistan and China, including Sugadha, Kucha, Kusthana or Khotan, Sinkiang, Tibet, Mangolia, Manchuria, Korea and China,—a length of roughly 800 Yojanas.

And the names mentioned in the edicts 'అతియోగ' (Ati-yoga), 'తులమయ' (Tulamaya) 'గోంగకేస' or 'అంగకేస' (Gongakena



or Antekina) and 'అలిక్యశుదలై' (Alikyashudalai) 'మక' (Maka) should be taken to refer to the Bharatiya Yavana kings on the North-Western Frontiers of Asoka's empire—in the 15th century B. C.

The alleged identifications of the Western scholars are arbitrary, and inspired by their original biased identification of Sandrocottus the contemporary of Alexander with Chandragupta Maurya and cannot constitute any evidence to assign Asoka to the 3rd century any more than for the correctness of the original assumptions at their basis.

Moreover such frequent tampering with the actual letters of the inscriptions and particularly with the names of persons in the inscriptions and the excessive liberty with which these have been rendered and interpreted by these biased Western scholars and their followers should be condemned—unequivocally. Such ancient records of our past on which our history has to be built up should be approached and treated with the care and respect which such documents deserve. It is clear the names of the kings in the 13th edict were inscribed with special attention to their correctness from the fact that every name is followed by the suffix 'నామ' named so and so,—with the intention that the letters in the names should in no way be subject to any doubt or meddling.

(58) 'అలియోగేనామ, 'శులమయేనామ', 'గొంగకేసరో అలికినేనామ' 'మకనామ', 'అలిక్యశుదలైనామ' etc.

#### THE YAVANA KINGS OF ASOKA'S INSCRIPTIONS

Of the extent of Asoka's empire Vincent Smith says in his Oxford History of India, 2nd Edition 1923 P. 106 :

"The empire comprised the countries now known as Afganistan, as far as the Hindukush, Beluchistan and Makran. It is also possible that the emperor exercised jurisdiction in Khotan, now in Chinese Turkistan."

Of the Yona provinces (mentioned in the inscriptions) Dr. Bhandarkar says in his Asoka P. 29 :

*"They formed part of Asoka's empire and had therefore nothing to do with the dominions of his Greek neighbours. There was a Greek colony of the pre-Alexandrian period on the North-Western confines of India and it was established between the rivers Kophen and the Indus."*

E. J. Rapson writes in Vol I. of his Cambridge History of India :

*"On the lower spurs of the three-peaked 'Kohi-Mor' dwelt a people who told the Yavanas, or so the invaders understood them, that they were descendants of the Western people who had come into those parts with their god Dionysus, for Dionysus, the Greeks believed, had gone conquering across Asia, at the head of his revellers, in the old heroic days. The Greeks always experienced a keen joy of recognition, when they could connect foreign things with the figures of their own legends, and they were delighted with the suggestion. The assonance of names lent itself immediately to confirm the theory as easily as it does to confirm the adventurous speculations of modern Archaeologists. In the legend the name Nysa was specially connected with Dionysus. It was the name of his Nurse or of the place where he was born or of his holy hill—and the name of this little town in the Hindukush, as it was pronounced to Alexander, had a similar sound."*

Again the legend said that Dionysus had been born from the thigh (Meros) of Zeus, and a neighbouring summit, the Greeks discovered was called Meru. What could be clearer? And when they saw the sacred plants of the god, the Vine and ivy, running wild over the mountain, as they knew them at home. (see Holdich, Gates of India P. 133) no doubt could be left."

*"Modern travellers have come upon certain fair Kafir tribes in this region whose religious processions with music and dancing have a Bacchanalian look, and the Nysaeans discovered by Alexander, they suggest, may have been the ancestors of these Kafirs; their processions may have led the Greeks to connect them with Dionysus."*

"Hostilities, at any rate, with these interesting kinsmen, could not be thought of, and the Nysaeans were themselves prepared to act in character; three hundred of them on their mountain horses joined the army of the Yavana king and followed him to battle in the plains of the Punjab." (Rapson's Cambridge History of India. Vol. I, Pp. 353, 354)

ANCIENT INDIA AS DESCRIBED BY MEGASTHANES  
AND ARRIAN

By J. W. Mc. Crindle, M. A., Reprinted (with additions) from the "Indian Antiquary." 1876-77 Calcutta, Chakravarthi, Chatterjee & Co., Ltd., 15, College Square Ed. 1926.

Fragment I. B. Diodorus III. 63. Concerning Dionysos.  
(See footnote on pages 34, 35 of the above book.)

"Now some, as I have already said, supposing that there were three individuals of this name (Dionysos), who lived in different ages, assign to each appropriate achievements. They say, then, *that the most ancient of them was Indos*, (i.e. Indian) and that as the country, with its genial temperature, produced spontaneously the Vine-tree in great abundance, he was the first who crushed grapes and discovered the use of the properties of wine. In like manner he ascertained what culture was requisite for figs and other fruit trees. and transmitted this knowledge to after-times; and, in a word, it was he who found out how these fruits should be gathered in, whence also he was called *Lenaïos*. This same Dionysos, however, they call also Katapogdn, since it is a custom among the Indians to nourish their beards with great care to the very end of their life. Dionysos then, at the head of an army, marched to every part of the world, and taught mankind the planting of the Vine, and how to crush grapes in the winepress, whence he was called *Lenaïos*. Having in like manner imparted to all a knowledge of his other inventions, he obtained after his departure from among men immortal honour from those who had benefited by his labours. *It is further said that the place is pointed out in India even to this day where the god had been, and that cities*

*are called by his name in the Vernacular dialects, and that many other important evidences still exist of his having been in India, about which it would be tedious to write."* (P. 34 and 35 footnote)

From the above it is obvious that Dionysus was a Yavana Kshatriya born in the Yavana kingdoms of Bharat and was perhaps the leader of the first batch of the Yavanas of Bharat who migrated to Greece. The Hindukush mountains lie in the centre of Abhisara and other Yona provinces. The peak Kohimor is in the province known as *Uraga* or (Urasa) (Ancient Yavana Province of Bharat). Nearby is the peak Meru. The city Nysa is at the foot of Kohimor. (see map I) Dionysus was born in Nysa. He must have left with his followers for Greece and on the way he might have conquered the countries of Western Asia. The Bharatiya Yavanas who settled down in Greece began to worship their leader, who had conquered and given them a homeland, as a god. As the conqueror Alexander advanced from the West and reached Nysa, the Yavanas of Nysa in later times mistakenly believed — their god Dionysus to have come from the West, with his followers who were their ancestors and told Alexander and his followers so.

It is clear from the writing of the Greek historians that long before the time of Alexander's invasion of India in 326 B. C. there were five Yona kingdoms in the North-Western region of Bharat. Also long before the Greeks entered Greece there and settled down there, there was a Yona(Yavana)people occupying the East and South of Greece and enjoying a higher civilisation than all the other peoples of Europe of those times, (i. e. before 1000 B. C.) who could build big cities (Mycenae and Tyrus), iron fortresses surrounded by high walls and *towers*, reaching the skies — like the Dasyus described in the Rigveda.

"The Illiad is a story of prehistoric Greece, and yet the life it describes, the customs, the objects are not those of the early Greeks at all, but those of a civilisation at a much higher level. We know that when the Greeks first emerged into the light of history.(1000 B. C.) they were a crude and





simple people. They had neither walled cities, nor beautiful palaces nor mighty fleets, nor powerful kings. How does it happen, then that this tale, written at that early time about a still earlier time, deals with walls that resist a ten year's siege, a fleet that numbers a thousand ships, palaces that gleam with the splendour of the sun and the moon? Did Greece go backward? Was it once such a land as Homer describes and was all the glory afterwards swallowed up in darkness? (vide *Lost Worlds. Adventures in Archaeology* by Anne Tarry White, P. 18)

It proves beyond doubt that long before the birth of Greek history a wonderful people had lived along the Eastern coast of Greece. Perhaps this people had lived there for thousands of years before the Greeks drifted down from the North. But who were these artists who had built Mycenae and Tiryns? What were their relations with the Greeks? (Do Book P. 36)

In fact it can be easily seen from the writings of Western antiquarians that waves of Indian emigration in the remote past were responsible for the civilisations of ancient Greece, Egypt, Rome, Africa and America.

The early civilisation, the early arts, the indubitably early literature of India are equally the civilisation, the arts, and literature of Egypt, and of Greece; for, geographical evidences conjoined to historical facts and religious practices, now prove beyond all dispute that the latter countries are the colonies of the former." (India in Greece, P. 74)

"We have a right to more than suspect that India, eight thousand years ago, sent a colony of emigrants who carried their arts and high civilisation into what is now known to us as Egypt. The Egyptians came, according to their records, from a mysterious land (now known to lie on the shore of the Indian Ocean); the sacred Punt, the original home of their gods who followed thence after their people who had abandoned them to the Valley of the Nile, led by Amén, Hor, Hathor, (Brahma, Hari, Rudra). This region

was the Egyptian "Land of the Gods". (vide 'History of Egypt' by Prof. Brugsch Bey).

*Rome:*

"The oldest form is not "Romani" but "Ramnes", (Rama) so dassder name order 'Rama'. (vide History of Rome by Theodar Mominsen, Part I, Introduction by Edward Augustus Freeman, P. xxi.)

In conclusion, it is proved that the "Yona kings" described in Asoka's edicts were Bharateeya Yavana Kshatriya kings of the Indian provinces named *Abhisara*, *Ursa*, *Simhapura*, *Divya Kataka*, *Uttara Jyotisha* of the 15th century B. C., and not the Greek kings of the 3rd century B. C., who ruled in Syria, Egypt, Macedon etc. The Yonas (or Yavanas) and the Greeks are not identical. They belong to different nationalities.



## CHAPTER VIII

### Inscriptions

The practice obtained in our country, of kings of ancient times recording on copper plates, gifts of charity to Brahmins or lands to temples etc. When they were successful in war they used to raise pillars as monuments of their victories. On such plates and pillars we find, in some cases, the lists of the kings of their dynasties that preceded them, the victories won by them previously etc. In stating the times of such events usually the year (of the cycle of sixty beginning with Prabhava) the month and the lunar date in common use, are mentioned. When the Kali or other era of reckoning is also given, the inscriptions are of real historical value. But in fixing the times of the other inscriptions where no such era is mentioned historians of the Western school (both Europeans and their Indian followers) busy themselves over much.

A major (considerable) part of their writings is filled with such discussions. But all their endeavours have been so far directed mostly to reduce the antiquity of the events and to assign them as far as possible to the centuries after Christ. Most of the inscriptions found in Southern India are alleged to belong to the centuries A. D. The inscriptions in which the Kali era is mentioned are usually rejected on the ground that the year is given incorrectly.

Those in which the year is given in the Saka era have been assigned to later times attributing the figures to the Salivahana Saka. Though it is known (to them also) that in addition to the Salivahana Saka, another Cyrus era beginning in B. C. 550, also referred to as Saka, was in vogue in our country, it is never mentioned in their discussions but all the Saka figures are attributed to the Salivahana Saka and the times of the events determined in accordance with the assumption. The existence of the Cyrus era of reckoning from B. C. 550 is noted in the Encyclopaedia Britannica and is well known to all historians. It was in vogue in the northern part of our country and found entry even into some of our astronomical treatises like Garga Samhita and Brihatsamhita etc. But it is nowhere mentioned

in any of the discussions of these Western historians of the early Kaliyuga history of Bharat. (vide Indian Eras by this author)

Besides, the authenticity of all these inscriptions is not to be taken for granted. Before such inscriptions on copper plates or stone are accepted as reliable sources of history their authenticity has to be investigated and ascertained. Instances of enthusiastic and unscrupulous historians have not been wanting, who forged such inscriptions to corroborate the conclusions and dates of the historical subjects of their special investigation, buried them somewhere, and after a time dug them out and proclaimed their discovery and sent them to the archaeological department, or even buried them in the places likely to be excavated by the archaeological department, so that they may be discovered by the Government officials and automatically published and included in the collections of manuscripts by the Government. Some of the inscriptions published so far have been found to be thus spurious, e. g., "Akalavarsha Subhathunga no doubt looks like a Rashtrakuta name, but we have to omit this king altogether from our consideration, as the Merkara plates (vide Indian Antiquity I. page 363) have been shown to be a forgery." The Rashtrakutas and their times 750 A. D. to 1000 A. D. by Ananta Sadasiva Altekar, P. 2, 1934 Ed. Poona Oriental S. No. 36)

Bhandarkar says with reference to the inscription discovered at Khera and deciphered (translated) by Daussen (Journal of the R. A. S. Vol. I. P. 268) "The grant however, appears to me to be a forgery." (Early History of the Deccan 3rd Ed. 1928 p. 97)

So, inscriptions have to be accepted as authoritative for purposes of history after due investigation and consideration of the authors, the times and whether they are in accordance with the ideas, customs and traditions of the people of those times and places.

Moreover such inscriptions serve the purpose of corroborating facts of history already ascertained from other sources, and to fill up the gaps here and there in the sequence of well

ascertained historical events but they cannot by themselves suffice for sources of new statements of historical facts. Also we should not assume that all the inscriptions relating to any event or period have been discovered. May be only a few, a very small fraction of the total, have been discovered and many more may be waiting to be discovered in the future. Other historical evidence is not to be discredited simply because it is not corroborated by the inscriptions so far discovered.

Many events of historical importance might have found no mention in inscriptions and yet they might be preserved incorporated in the traditional narratives handed down from generation to generation. Such traditional accounts may have great historical value and yield to us historical material not available in inscriptions or coins so far discovered, of the times concerned, or the writings of contemporaries. So we have to depend upon sources of various kinds for our early Kaliyuga history—the Puranas, inscriptions, ancient coins, traditional accounts current among the people of the land, and even the references by way of comparison or illustration in literary or scientific compositions.

To conclude, we should not take for granted, the authenticity of every inscription. It is possible to suspect, on account of the inconsistencies in the various statements contained therein, that the reading of the text of the Kharavela inscription discussed below or parts of it, might be due to tampering or misreading or misrepresentation.

Ref. E. J. Rapson M. A., in his Cambridge History of India Vol. I (Ancient India) Ed. 1922 P. 634 with reference to the Kharavela inscription : (No. 1345 inse.)

#### MISINTERPRETATION OF KHARAVELA INSCRIPTION OR HATIGUMPHA INSCRIPTION No. 1345

V. A. Smith in his early history of India comments in the following manner on the Kharavela Inscription. (J. B. O. Res. Soc. III Pp. 425-507)

The inscription is dated in the year 165/164 of Raja Muria Scil Chandragupta. We learn that Kharavela, surnamed Mahameghavahana, the third of the Cheta or Chitra dynasty of Kalinga, was anointed as Maharaja when twenty four years of age, having been already Crown Prince (Yuvaraja) for nine years.

In his second year he defied Satakarni, by sending an army to the West. In his fifth year he repaired an aqueduct which had not been used for 300 years from the time of king Nanda, and in the same year, harassed the king of Rajagriha i. e., of Magadha. In his twelfth year he watered his elephants in the Ganges and compelled the king of Magadha to bow at his feet. In his thirteenth year he erected certain pillars."

The Nanda king mentioned in the inscription must be Nandivardhana or Nanda I, the date of whose accession as counted back from the fifth year of Kharavela approximates very closely to the date deduced by K. P. Jayaswal from the dynastic lists of the Puranas. (R. D. Banerji in J. B. O. Res. Soc. III. Dec. 1917. Pp. 497-99)

The Andhra king alluded to can be only Sri Satakarni, No. 3 of the Puranic list, who is commemorated by a defaced, but unhappily inscribed, relief image at Nanaghat, a pass leading from the Konkan to the ancient town of Junnar in the Poona District, Bombay (A. S. W. I. Vol. V, P. 59).

The synchronism of Satakarni I with Kharavela proves conclusively that the Andhra dynasty cannot have begun with the death of the last Kanva king.

The date assigned to Satakarni I is in full accord with the script of the Nanaghat inscriptions, which include similar records of the first and second Andhra kings, Simuka and Krishna. (Luders, Op. cit. nos. III3, III4, II44)

The king of Magadha whom Kharavela defeated was Pushyamitra of the Sunga dynasty. (Do. P. 219)

This comment, when analysed reduces to four propositions ;

1. King Nanda of the inscription is identified as Nandivardhana or Nanda I, the last king of the Pradyota dynasty. This Nandivardhana's reign is dated B. C. 449-409 according to Jayaswal. (Smith's Early His. of India. P. 41 foot-note 2).

2. The Andhra king mentioned in the inscription as defied by Kharavela is identified as the third king of the Andhra Satavahana dynasty of Magadha, Sri Satakarni.

3. The king of Magadha mentioned in the inscription as defeated by Kharavela is identified as Pushyamitra of the Sunga dynasty.

4. The Raja Muria is identified as Maurya Chandragupta and his time fixed as 323 B. C. the year of Alexander's invasion.

These propositions are open to the following objections:

1. The Maurya dynasty (according to Pargitar and Jayaswal) lasted 137 years, then the Sunga 112 years, Kanva 45, Andhra till the third king 40, total 334 years. So the Andhra king Sri Satakarni reigned 334 years after Maurya Chandragupta. But the inscription is said to be dated 165/164 of Raja Muria.

2. To escape from the inconsistency the Western scholars suppose (against the evidence of the Puranas, Vayu, Matsya and Brahmanda, otherwise accepted by them as authoritative) the independent Andhra dynasty to have begun in Andhra Desa about B. C. 240 or 230, long before the suppression of the Kanvas and that the slayer of Susarman, the last Kanva, must have been not the first Andhra king Srimukha but one or other of the 11th 12th 13th Andhra kings (in 28 B. C.). There is much confusion here.

3. The names of the kings are not mentioned in the inscription. The identifications are based on guess-work and motivated by the need for confirming their original assumption of the contemporaneity of Alexander in 322 B. C. with Chandragupta Maurya, though they are not still certain of the date of Chandragupta Maurya.

V. A. Smith writes :

“Unfortunately no monuments have been discovered which can be referred with certainty to the period of Chandragupta or his son, and the archaeologist is unable to bring the tangible evidence afforded by excavation to support the statements of the Greek observers.” (Early His. of India by V. A. Smith, P. 142)

According to the Kali era, 3102 B. C. and on the basis of the dynastic lists of the Puranas accepted by Pargitar :

Kali era begins in	B. C. 3102
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Mahabharata war, 36 years before Kali era (3102 + 36 =)	B. C. 3138
---	------------

The twenty two kings of Magadha of the Barhadradha dynasty from the time of the war.	1006 years
--	------------

The Pradyota dynasty 5 kings	<u>138 years</u>
	1144

The time of Nandivardhana, the last king of the Pradyota dynasty.	B. C. 1994
---	------------

The Sisunaga dynasty of 10 kings	360 years
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The Nandas	<u>100 years</u>
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Deduct	460	460
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The time of Maurya Chandragupta the founder of the Maurya dynasty.	B. C. 1534
--	------------

The Maurya dynasty 137 years	137
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(according to the corrupted version of the Puranas)

The time of Pushyamitra Sunga the founder of the Sunga dynasty	B. C. 1397
--	------------

Sunga dynasty	112 years
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Kanvas	45 years
--------	----------

Andhra upto Sri Satakarni	<u>40</u>
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	197	<u>197</u>
--	-----	------------

The time of Sri Satakarni	B. C. 1200
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All the Western scholars fix the time of Kharavela as B. C. 158. Even according to Pargitar's calculation, Nandivardhana or Nanda I, of B. C. 2000 cannot be king Nanda

of the Kharavela inscription. Maurya Chandragupta of B. C. 1534 cannot be the Raja Muria of the inscription. Pushyamitra Sunga of B. C. 1397 cannot be the Magadha king defeated by Kharavela. The text of the 12th line of the inscription reads thus:

(59) “మగధా చ రాజానమ్, బహుసలిమిత్రం పాదేవందాపయతి”

The name of the ‘Sunga king whom Kharavela defeated’ is *Bahupathi mitra* but not Pushyamitra Sunga as identified by the Western scholars. According to the inscription; Sri Satakarni the third Andhra king of B. C. 1200, cannot be the Satakarni defied by Kharavela.

E. J. Rapson writes:

“This is one of the most celebrated, and also one of the most perplexing, of all the historical monuments of India.” Unfortunately it has been badly preserved. Of its seventeen lines only the first four remain in their entirety. These describe the fifteen years of the king’s boyhood, the nine years of his rule as Prince (Yuvaraja), his coronation as king when his twenty-fourth year was completed, and events in the first two years of his reign. All the other lines are more or less fragmentary. Many passages are irretrievably lost while others are particularly obliterated and can only be restored conjecturally. Time has thus either destroyed or obscured much of the historical value of this record.

*Even the fundamental question whether the inscription is dated or not is still in dispute.* Some scholars contend that a passage in the sixteenth line can only be interpreted to mean that the inscription was engraved in the 165th year of the Maurya kings, or of the Maurya king while others deny the existence of any such date.”

N. B. No date is given in the original or in the translation of Prof. Jayaswal or in the Telugu translation of Sri Chilukuri Narayana Rao, published by Mr. R. Subbarao Pantulu in his Kalinga history of 1930. (vide Kalinga Desa Charitra in Telugu by Mr. R. Subba Rao Pantulu. Inscriptions at the end of the book. See Appendix P. 25)

So it is clear according to Rapson's admission that the alleged date in the inscription upon which the historical value of the inscription mainly depends is itself questionable.

He says, of the seventeen lines of the inscription, only four are complete and legible. The other 13 are fragmentary and obscure, with only a few letters here and there remaining clearly visible. Other letters have been conjectured between them, to make up words calculated to yield a plausible text on the whole in consonance with their preconceptions and this mostly conjectural text of the inscription has been accepted as authoritative and introduced into our text-books by the European historians. A date which is not actually in the inscription 165/164 of Raja Muria has been imagined by some of the Western scholars, the opinion of the others among themselves who differed from them rejected outright, and it has been held that this imaginary date of the inscription confirms their imagined date of Chandragupta Maurya.

Text of the 16th line of the Kharavela inscription as read by Jayaswal and R. D. Banerjee :

(60) “ఘంటాలక్ష్మీ చతురేచు వెడూరియ గభే ధంజే పతిధాపయతి  
పానంతరియ రాజమరియకాలె వొచ్చి నేచ చేయతి అమ్మగ సతికమ్  
తురియమ్ దపాదయతి భేమరాజా సవధరాజా సభిమరాజా ధమరాజా  
సుజతో అనుభవతో కలాజని”.

English translation of the above 16th line of Kharavela inscription :

“(Kharavela) Erected four pillars ornamented with bells with precious stones embedded in them; brought over the Anga Saphthikam with four parts and sixty four limbs, destroyed in the time of Raja Murea. (Kharavela is) A monarch of security, progress and prosperity, a just king who enjoyed many triumphs.”

There is nothing in the above lines to indicate any date. The sentence ‘brought over the Anga Saphthikam with sixty four limbs’ has been interpreted fancifully to mean one hundred and sixty four and tacked on to Raja Muria in another sentence and a reference to the year one hundred



and sixty four after Raja Muria has thus been imagined and accepted as the date of the inscription (164 years after Maurya Chandragupta).

As a matter of fact only the first four lines of the inscription which yet remain complete and legible can be accepted as of historical value. The rest of the lines of the alleged text of the inscription and their significance alike belong to the wild imagination of the Western scholars. In the clear, and therefore acceptable, part of the inscription there is no mention either of Raja Muria or Nandivardhana or Pushymitra Sunga, or Satakarni or the year 165/164. Imaginary fabrications cannot pass for history.

#### THE KINGS MENTIONED IN THE KHARAVELA INSCRIPTION

King Nanda of the inscription might be one of the Nanda kings who established themselves in Western India down to Mysore.

The early Pallava dynasty, and, as late as the seventh century, the Chalukya monarchs, subdued Maurya chiefs in the Konkan.

A traditon recorded in an inscription of the twelfth century states that Kuntala, a province which included the Western Deccan and the North of Mysore, was ruled by the Nandas." (Early History of India by V. A. Smith, P. 158)

For the Maurya survivals in Western India, see Fleet in Bombay Gazetteer. (1896 Vol. I Part II, P. 202-4)

Raja Muria of the inscription might be a prominent king of the Maurya princes who established petty kingdoms in Western India and in Konkan, or in the surroundings of Magadha after the close of the imperial Maurya dynasty of Magadha.

"Descendants of the great Asoka continued as unrecorded local subordinate Rajas in Magadha for many centuries; the last of them, and the only one whose name has been preserved, being Purnavarman, who was nearly contemporary with the Chinese Pilgrim, Hiuen Tsang, in the seventh century." (Early History of India by V. A. Smith, P. 204)

"Petty Māurya dynasties, apparently connected in some unknown way with the imperial line, ruled in the Konkan between the Western Ghats and the sea, and some other parts of Western India, during the sixth, seventh and eighth centuries, and are frequently mentioned in inscriptions". (Page 205 of V. A. Smith's Early history of India)

After the death of Chandrasri (and his minor son Puloma III) the last king of Magadha of the Andhra dynasty, (the Andhra Royal family split up into  $5 + 7 = 12$  divisions vide Brahmanda, 74-170-171) (and Vayu Purana 99-358)

The original region of the Andhras in the Deccan was ruled by Governors who were Andhras, appointed by the Andhra emperors of Magadha. In course of time they became independant kings, and sometimes held the title of Satakarni.

One of them known as Satakarni might be a contemporary of Kharavela. The Andhra area is to the West of Kalinga. The Satakarni mentioned as defied by Kharavela might be one of the Andhra kings ruling in the West of the Deccan.

The Andhra Bhrutya kings mean the Gupta emperors. They were seven in number. ("అంధ్రభృత్యాస్త్యుస్త" Vishnu Purana)

(61) "అంధ్రాణాం సంస్థితారాజ్యే తేషాం భృత్యాస్త్యయే స్థపాః  
సప్తైవాంధ్రా భవిష్యంతి" ఇత్యాది.

(Mastya 271-19; Brahmanda Purana also)

The Magadha king defeated by Kharavela according to the inscription might be a Sunga prince or a Kanva Prince left alive after the destruction of the Sungas and the Kanvas by the Andhra king Sindhuka (or Srimukha) or one of the descendants of the Maurya dynasty who ruled over small kingdoms in the neighbourhood of Magadha down to the seventh century after Christ.

Even before the actual extinction of the Imperial Gupta dynasty of Magadha in 82 B. C, there was anarchy in the

land. There was no strong central government to control the small kingdoms in the different parts of the country, the rulers of which were practically independent and frequently quarrelling and at war with one another. During the period about the beginning of the Christian era, the Kharavela inscription must have had its origin. Most of the inscriptions discovered so far belong to the centuries after Christ and we find very few of the pre-Christian era. The practice of rulers of even small kingdoms attempting to preserve their names for all time by recording in inscriptions the victories won by them in war or the gifts made by them in charity belong mostly to post-Christian times and does not seem to have prevailed in the times of the earlier emperors from the evidence so far available.

#### THE AUTHENTICITY OF KALIYUGA RAJA VRITTANTA AND BHAVISHYA PURANA

These standard works make mention of Vikramaditya the son of Gandharvasena to be the king of Ujjain, in the first century B. C., and state that he conquered the whole of Bharatavarsha from Setu to Himachala. He was emperor over the territory, having crossed over to the North-west of the river Sindhu as far as Herat and founded the Vikrama era, in 57 B. C., or 3044 Kali year. This ruler was born in the Panwar dynasty, one of the four Agni Vamsas. He was the 8th in the list of the kings. Bhavishya Maha Purana, in the Prati Sarga Parva, of the one hundred chapters, these Agni Vamsas were described in 72 chapters; of these 44 chapters were devoted exclusively to describe the great deeds of the two emperors, Vikramaditya and Salivahana. The Western scholars spread a shroud over these two illustrious emperors, having declared that they were not in existence and fathered their eras upon non-existent Saka kings of whom there was no mention anywhere. Besides this denial, they proclaimed that the Bhavishya Purana was not at all an authority, as it contained the history of the Muhammadan and Christian rulers. Further, they pronounced that Bhavishya Purana in its early form, was the source for all the Puranas and as it consisted of modern history, could not be accepted as authority. We request the readers to consider

who might have inserted the fables of Adam and Eve in Bhavishya Purana. The Indian Sanskrit scholars nowhere have added the histories of other countries in their holy works, but they made only slight references to the history of the Mlechcha tribes, as far as they had connection with our country's history. In this case, it is neither plausible nor probable that they inserted the history of countries like Arabia and particularly of the Hebrew race, in their sacred Puranas.

In order to prove the historicity of the God-head of their religion, namely Christ, the Western writers were obliged to invent the story of Adam and Eve, the supposed first parents of the human race, get it composed up-to-date in Sanskrit and inserted in Bhavishya Purana, since it was a book written on palmyra leaves. To be a confirmatory evidence of their concocted story, they might have had the history of Muhammad and the Muslim rulers also composed in Sanskrit and might have added it in Bhavishya Purana. Or this interpolation might have been made with a motive to disprove the authority of Bhavishya Purana which gave an accurate account of our history, from the date of the Bharata battle to the invasion of Muhammad Ghorī, (B. C. 3138 to A. D. 1193), and thereby to deny the very existence of the historic personages, of Vikramaditya and Salivahana, to strengthen their pre-meditated theory of the modernity of Indian history. Having committed this forgery, they began to proclaim, at the top of their voice, that Bhavishya Purana cannot be accepted as an authoritative work.

Let us follow another line of argument, that the native or foreign scholars had the subsequent history composed and interpolated it, in that Purana, then how are they blameworthy and culpable? Is it a sin to bring the history correct to the present times? It is a fact that history is written after the events and incidents occurred. Now-a-days we are not so credulous and innocent as to accept that our ancestors wrote their books, with the gift of prescience and spiritual fore-knowledge. In this state of affairs, Matsya, Vayu and Brahmānda and other Puranas relate the history

from the Mahabharata war to the end of the Andhra Empire. The later history of the great Gupta emperors was described in "Kaliyuga Raja Vrittanta". This history of the subsequent sovereigns of the Agnivamsa, namely, [1] Panwar [2] Chahuman or Thomara [3] Sukla or Chalukya [4] Parihara or Pratihara dynasties, was written in detail, in the Prati Sarga Parva of Bhavishya Maha Purana. Let us consider, that the later history was composed as it took place and was added in the Purana. If so, is it criminal? The name Bhavishya Purana was not their fabrication; the Indians hold in high esteem and great regard the Puranas composed by holy seers, which treat of future history. Such a Bhavishya Purana was already extant and if subsequent history, written as it happened, was introduced into it, why should the Bhavishya Purana be treated as unhistoric and unauthentic? Why should we not accept it as a standard and authoritative document when it was not imaginary and was free from fabrications as the events were chronicled as they occurred in due course of time? The foreign writers would have been on firm ground, in case they fished out the false statements and conclusively proved the faults and fabrications contained therein about the Agni Vamsas. Suppose we add the present-day history of the British rule of India in it, will the Purana be not genuine and will it be spurious? It will become unauthentic and unhistoric, only when we concoct or distort the facts and when we add in it, events which never happened. In case, with regard to truth, we chronicle real facts, the Purana will be a standard work and authoritative document and there will be neither crime nor sin, in our action.

The Western historians accepted that there were four Agni Vamsas, namely [1] Panwar [2] Thomara [3] Chalukya and [4] Parihara dynasties. They admitted the fact of Prithvi Raj, Jayachandra and Rani Samyukta having fought with the Muhammadans in the 12th century A. D. and they wrote these in their histories. Except the transposition of Bhoja of 7th century A. D., to a later date of 11th century A. D., the foreign historians approved of Bhoja, belonging to the Panwar dynasty and Kalidasa having lived in his royal court. Or, there might have existed another king Bhoja in 11th cen-

tury A. D. Though they were aware of the history of these four Agni Vamsas, why did they not give their history from 4th century B. C., to that of 12th century A. D.? What was the cause of omitting the lists of the rulers of those dynasties? The responsibility for this omission rests upon their followers, the modern historians. For all the books that give the history of the Agni Vamsas and that of the book of "Prithvi Raja Rasa" the main source is Bhavishya Purana. The Western scholars took from these four Agni Vamsas, the necessary information suitable for their theories. In case the whole history was narrated, they had to confess that Vikramaditya and Salivahana were illustrious emperors and that they were the founders of their own eras. So they have not only denied their existence, but also inserted into Bhavishya Purana the later history of the Muhammadans, etc., deleted some verses from the history of ancient royal families, and mutilated it in such a way as to create lacunae. All these additions and subtractions were made in order to disprove the authenticity of Bhavishya Purana and they might have advertised that it cannot be accepted as an authority for purposes of history. This was done perhaps, with the confidence that Indian historians may not look into them and even if they chanced to see them, they might not take it as a standard historic document. In the Matsya, Vayu and Brahmanda Puranas which were accepted as source-books for history by the Western scholars, it is mentioned that they narrated the histories of future kings and dynasties, long before they were born, that is, in 3000 B. C. As the alien chroniclers had no other alternative than to accept them, they reconciled themselves to the theory that these Puranas might have been revised during the period of the Gupta kings, and modernised by the addition of later historical information. With these as their basis, they wrote their histories and in doing so they altered the dates and periods of the rulers, at their sweet will and pleasure. Why not the same criterion of authenticity be applied, in the case of Kaliyuga Raja Vrittanta and Bhavishyad Purana? They might have done so, if Vikramaditya and Salivahana were only figure heads, and mere nonentities. On the other hand, they

were eminent emperors, world conquerors, wise administrators and, above all, founders of eras. Acceptance of their existence would entangle them in a dilemma of recognising their Sakas (or eras.) Further, it would land them in another difficult and disastrous situation, namely, of adjusting a diminished period of 1207 years, since they made Maurya Chandragupta, a contemporary of Alexander and decided the date of his coronation to be 322 B. C. To tide over this absurdity and incongruity in chronology, the Westerners waived the claims of Vikramaditya and Salivahana; they had the audacity to identify Vikramaditya as Chandragupta II of the Gupta dynasty who got the title Vikramaditya and who was supposed to have existed in 5th century A. D., to boot. Moreover, they affirmed that Salivahana and Hala Satavahana were one and the same, into the bargain. Though Chandragupta II got the title Vikramaditya, it was nominal and was never used in correspondence or in the inscriptions. He was called Chandragupta II and he lived in 3rd century B. C., but not at all in 5th century A. D.

## THE REASONS TO DIFFERENTIATE THE TWO VIKRAMADITYAS

### CHANDRAGUPTA II : GUPTA DYNASTY

1. Has title 'Vikramaditya,' nominal.
2. *Pataliputra* was capital.
3. Not the founder of era.
4. According to Westerners this king existed in 4th century A. D. But Puranas speak that he lived in 3rd century B. C.
5. After this king, only four ruled for one hundred and fifty years. Then the empire was broken up by the Hunas in 82 B. C.
6. *The Kaliyuga Raja Vrittanta* relates about the Gupta dynasty. The date can be fixed and we have got some Gupta inscriptions. According to both the Gupta his-

tory is similar. But their inscriptions mention 'Malava Gana Saka', whose date being 725 B. C., the Westerners call it 'Malwa Saka' and identify it with Vikrama Era. They speak that it is Vikrama Saka of 57 B. C., and changed the Gupta Saka from 327 B. C. to 320 A. D.

#### PANVAR DYNASTY : VIKRAMADITYA

1. 'Vikramaditya' name given by father; he has a nominal title 'Harsha'.
2. *Ujjain* was capital.
3. He is founder of era. In his name began Vikrama Samsat 57 B. C.
4. The Westerners deny the very existence of such a king but accept the Saka or era. Puranas say that a king of this name lived and ruled in 1st century B. C.
5. After this king, 24 kings ruled for 1200 years. Then in 1193 A. D. this empire was destroyed by the Muhammadans with the battle of Thaneshwar.
6. The history of the Panwar family in which Vikramaditya was born is mentioned in Bhavishya Purana, Rajatarangini speaks that this Vikramaditya was the king of *Ujjain*, in 1st century B. C. Nepal Raja Vamsavali relates that he conquered Nepal and then founded Vikrama era in 57 B. C. 3044 Kali. Kalidasa wrote in 'Jyotirvidabharana' that he dedicated his work to the king of *Ujjain*, Vikramaditya, in 33 B. C. or 3068 Kali.

In the previous pages, we have given many reasons to prove the existence of Vikramaditya; but the Western writers were eloquent that a king of that name was not at all born, for which they have no proofs with them. Now, we have, beyond doubt, with unquestionable arguments, and with authoritative documentary evidence established the existence of the illustrious sovereigns, Vikramaditya and Salivahana, during the first century before and after Christ respectively. Other standard works like Rajatarangini, Nepala Raja Vamsavali, Jyotirvidabharana etc., confirm the truth of the informa-



tion supplied by Bhavishya Purana. The Western historians deliberately distorted dates; invented imaginary incidents and identified irreconcilable individuals; created, concocted characters and adduced absurd arguments to support their preconceived theories. All this mischief was done with a premeditated motive to diminish the prestige of our sacred Puranas and the hoary history of ancient times. In the words of Carlyle, "History proper is ranked among the highest arts and in this domain there are artists and artisans". The same author says that "History is philosophy, teaching by experience" and "History is the essence of innumerable Biographies"; and that "History is a real prophetic manuscript and can be fully interpreted by no man." But the alien chroniclers and the foreign research scholars, who deemed themselves erudite and enlightened, dared not discard their presumptions and pretensions; they cast away as worthless, the sane advice of Carlyle, the immortal historian of the French Revolution, and considered themselves to be endowed with all knowledge and all-wisdom. Saturated in this spirit of superiority and vein of vanity, the Western writers played the part of artisans and did their utmost to produce a modern history of India. The future historians of the Sovereign Republic of Bharat should bear these facts in mind, heed the sage counsel of Carlyle to be artists and attempt to write a real and correct history based on the authority of our ancient authors and authentic Puranas which are real prophetic manuscripts. We emphasize that this is their sacred duty and they should gird up their loins to discharge it. Then only they will pay their debt as sons to their Motherland and will earn the gratitude of the future generations.

Finally, we stress once again that the authenticity of the Bhavishya Purana will not suffer, even a whit, if any enthusiasts of Sanskrit literature, compose the later British history and compile it in the original Purana. Let them pay homage to "Historic Truth" and abstain from fabrications and misrepresentations.



## CHAPTER IX.

# Age of the Mahabharata War

### Astronomical Calculation

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The Learned T. S. NARAYANA SASTRY, Writes :

“Three arguments have been advanced by Mr. V. Gopala Aiyar to connect the composition of the Vedanga-Jyotisha with the time of the Mahabharata War. We shall briefly deal with each of these arguments, and see whether they are valid and sound, and how far they support him in his favorite theory. The first is based on a **Tradition** supposed to have been enunciated by Mr. R. C. Dutt; the second upon an **Inference** drawn by Professor Weber; and the third on a **Supposition**, that the word ‘Yuga’ in the Vedanga-Jyotisha in question refers to the Kali-Yuga.

Now first as to the Tradition in question, there is absolutely no evidence in any of the works<sup>3</sup> dealing with the Vedas, either ancient or modern to show that when the Vedas were compiled the position of the Solstitial points was observed and recorded to mark the date of the compilation. So far as we are aware no such tradition had been recorded in any of the Hindu works, nor have we heard of any such tradition from any of our Pandits who are versed in the Vedas and Vedangas. Further such a tradition, if any, is directly inconsistent with the avowed object of Veda-Vyasa who merely put the various texts, as they existed, in a particular order, without in the least interfering with the passages themselves. We might at once say with confidence, that this tradition has absolutely no foundation and exists only in the fertile imagination of Mr. R. C. Dutt, and in the still more fertile imagination of Mr. V. Gopala Aiyar. When all other arguments fail, these ingenious Orientalists resort to such imaginary traditions to support their pre-conceived theories. We challenge them to point out to any authoritative record which supports this tradition.

Then with regard to the Inference supposed to be drawn by Professor Weber, we have to observe that not only the Samhitas

of the Yajur Veda but also those of the other three Vedas, together with their Brahmanas and Aranyakas have been compiled in their present shape by Veda-Vyasa; and internal evidence derived from various passages in the existing texts of the Rig-Veda as well as of the other Vedas, clearly shows that those texts were composed by the Vedic poets at different times, although they have all been compiled at one and the same time. Lokamanya Bal Gangadhar Tilak, now extends the antiquity of the Vedas to 8000 B. C.,—to the beginning of Krita Yuga itself, as we have done, — although, following Mr. Gopala Aiyar, he has taken the narrow view that the four Yugas, — Krita, Treta, Dvapara and Kali — consisted only of 12,000 human years while they actually comprise 12,000 divine years or 4,320,000 human years. In his later work, “The Arctic Home in the Vedas” Mr. Tilak places the composition of some of the Passages of the Vedas in the Glacial and Post-glacial periods, long before the beginning of the Krita-Yuga, about 10,000 B. C., (of course, according to his narrow and mistaken estimate) from references contained therein, and still preserved in tact even in their present shape regarding the so-called Polar attribute of the Vedic deities and the traces of an ancient Arctic calendar. It cannot, therefore, be inferred from internal evidence alone as to when the various Samhitas of the Vedas assumed their present shape. The astronomical positions recorded in the various portions of the Vedas clearly refer to different and distant periods, and none of the Samhitas can be proved to have been composed just about the time of the Mahabharata War.

There is unfortunately a great misconception amongst our Orientalists that the Vernal Equinox according to Taittiriya Samhita and Taittiriya Brahmana took place when the sun was in Krittikas. No doubt, there are several passages in these Samhitas and Brahmanas, wherein the Krittikas occupy the first place in the list of Nakshatras. From this, our Orientalists infer that at the time when the Taittiriya Samhitas and Brahmanas were composed, the Vernal Equinox must have taken place when the sun was in the Krittikas. But there are absolutely no passages whatsoever either in the Yajur Veda or in any other Vedas stating that the Vernal Equinox actually took place when the sun was in Krittikas. Mr. Tilak, too, does not appear to be free from this misconception. (Vide his ‘Orion’ p, 39 et seq.) Mr. V. Gopala Aiyar strongly relies upon the passage in the Taittiriya Brahmana (I. 1-2-1) where the Krittikas are described as the mouth of Nakshatras, and at once draws the conclusion that at the time

when the Taittiriya Brahmana was compiled, the vernal equinox must have taken place when the sun was in the Krittikas, and that consequently the same must have been the case at the time of the Mahabharata War, when these Vedas were finally compiled by Veda Vyasa. But he does not give any reason for making this gratuitous inference, nor does he care to understand the reason why the Krittikas are described as the mouth of the Nakshatras. The reason is very plain, and the very passage from which he quotes this line, clearly and unmistakably explains why the Krittikas are given the first place among the Nakshatras. The Yajur Veda, both Sukla and Krishna, to which latter recension the Taittiriya Samhita and Brahmana belong is primarily concerned with Yajnas or sacrifices and all sacrifices are offered to Agni (Fire), he being considered the mouth of all the Gods and the first and the foremost among them, not only in the Yajur Veda, but also in the other Vedas. As Krittikas are expressly stated to be the constellation presided over by Agni, and as all sacrifices to Agni, the Kanda-Rishi of the Yajur Veda, which commence in his special constellation are fraught with glory and success, the Krittikas are given the first place in the Yajna-Kanda or Karma Kanda of the Yajur Veda, as well as in other works concerned with sacrificial rites. The following passages will make our point clear :

१. “ कृत्तिका नक्षत्र मग्निर्देवता ”
२. “ अग्निर्नःपातु कृत्तिकाः ”
३. “ अग्नये स्वाहा, कृत्तिकाभ्यःस्वाहा ”
४. “ अग्निर्वा अकामयत, अन्नादो देवानां स्यामिति, स एतमग्नये,  
कृत्तिकाभ्यः पुरोडाश मष्टाकपालं निर्वपेत् । ”
५. “ अग्निरग्ने प्रथमो देवतानाम् ”
६. “ अग्निःप्रथमःप्राश्नातु ”
७. “ अग्निर्मूर्धा दिवः ककुत् ”
८. “ अग्निःप्रथमो वसुभिर्नो अव्यात् ”
९. “ अग्निं यज्ञेषु पूर्वम् ”
१०. “ अग्निर्मुखं प्रथमो देवतानाम् ”

११. “ अग्निर्यज्ञं त्रिवृतं सप्ततन्तुम् ”

१२. “ अग्निरేतु ప్రథమో దేవతానామ్ ”

1. “ కృత్తికా నక్షత్ర మగ్నిరేవతా ” (T. S. IV-4-10)
2. “ అగ్నిర్నామకృత్తికాః ” (T. B. III-1-1)
3. “ అగ్నియేస్వాః, కృత్తికాభ్యః స్వాహా ” (T. B. III-1-4)
4. “ అగ్నిర్వా అకామయత అన్నాదో దేవానాం స్యామితి । స ఏతమగ్నియే కృత్తికాభ్యః పురోదాశమస్తే కపాలం నిర్వపేత్ ॥ ” (T. B. III-1-4)
5. “ అగ్నిరగ్నే ప్రథమో దేవతానామ్ ” (T. B. II-4-3)
6. “ అగ్నిః ప్రథమః ప్రాశ్నాతు ” (T. B. II-4-8)
7. “ అగ్నిర్మూర్ధాదివః కకుత్ ” (T. S. 1-5-5-)
8. “ అగ్నిః ప్రథమో వసుభిర్నో అవ్యాత్ ” (T. S. II-1-11)
9. “ అగ్నిం యజ్జేహ పూర్వం ” (R. V. VIII-23-22)
10. “ అగ్నిర్మూర్ధా ప్రథమోదేవతానామ్ ” (K. S. IV-16)
11. “ అగ్నిర్యజ్ఞం త్రి వృతం సప్తతం తుమ్ ” (Vait. X-17)
12. “ అగ్నిరేతా ప్రథమో దేవతానామ్ ” (Ap. M. B. 1-4-7)

Hundreds and hundreds of passages like these might be cited from almost all the Vedas, showing the all-important position occupied by Agni in those Vedic times, generally among the Vedic Gods. and especially in all sacrifices and house-hold ceremonies. It follows from this that the Krittikas are given the first place among the Nakshatras in the Karma-Kanda, not because they were considered to be the first among the Nakshatras in those ancient times, nor even because at the time of the composition of these Vedas, the vernal equinox was believed to have taken place when the sun was in the Krittikas. The same argument applies to Mr. Tilak's theory that at one time the vernal equinox was believed by the Vedic poets to have commenced when the sun was in Mrigasiras or Orion; or in Punarvasu or Pre-Orion or Pollux. The matter is made perfectly clear by Garga who states:—

“ तेषां सर्वेषां नक्षत्राणां कर्मसु कृत्तिकाः प्रथम माचक्षते । श्रविष्ठा तु संख्यायाः पूर्वा लभ्यानाम् अनुराधं पश्चिमम् विद्यानां रोहिणी सर्वं नक्षत्राणां मघाः सौर्याणां भोग्यानां चाऽर्यमा । ”

“ తేషాంచ సర్వేషాం నక్షత్రాణాం కర్మసు కృత్తికాః ప్రథమ  
 మాచక్షతే శ్రవస్తాతు సంఖ్యాయాః పూర్వా లగ్నానామ్ అనురాధం  
 పశ్చిమమ్ విద్యానామ్ రోహిణీ సర్వ నక్షత్రాణామ్ మఘాః  
 సౌర్యాణామ్ భోగ్యానాం చాఽర్యమా ”

Thus for each purpose or object in view a particular constellation or Nakshattra was considered to be first among the Nakshattras; and Krittikas were so considered only for purposes of Karma or Vedic sacrifices and house-hold ceremonies. It will be, therefore absurd to draw inferences from such passages that the Vernal Equinox must have taken place at different times when the Sun was in these various Nakshattras. Further as, according to the highest limit, the Vernal Equinox recedes back by one Nakshattra or Constellation (13'-20') at the end of every 960 years' the Vernal Equinox will re-occur in the same Nakshattra at the end of every  $27 \times 960$  or 25,920 years : and according to our astronomical works, several such cycles or rotations of 25,920 years have elapsed since the creation of these heavenly bodies, whose last creation or emanation took place 1,955,885,019 years ago. (Vide Bhaskaracharya's Siddhanta-Siromani, Kalamanaadhyaya, st. 21-28). Even assuming that the vedas contain references to the Vernal Equinox occurring when the sun was in Krittikas, Mrigasiras, Punarvasu or Sravana, no one can be certain to which particular cycle of 25,920 years any such vernal equinox should be assigned.

Now we shall take up the third special argument of Mr. V. Gopala Aiyar based upon the so-called Vedanga Jyotisha that, according to verses 5-7 of the Vedanga Jyotisha (Yajur Recension), the Kali Yuga commenced at the winter solstice (Uttarayana), with the Sun and Moon at the beginning of Dhanishtha. If it were really so, then the Kali Yuga must have commenced not much earlier than 1400 B. C., in as much as there would be a difference of only  $3\frac{1}{2}$  Nakshatras between the beginning of Dhanishtha and the beginning of the 3rd Pada of Mula (more correctly 247°-28') where the Winter Solstice now actually commences. Though Mr. Gopala Aiyar finds it convenient (of course to suit his own purposes) not to quote the original verses, nor even to give a translation thereof, from which he supposes and wants us blindly to infer that the 'Yuga' mentioned in the Vedanga Jyotisha does not refer to the short-lived Yuga of the

five year cycle, but to the long-lived Kali Yuga itself which according to him consisted of 1,000 long human years and which had already expired about 177 B. C., (all of us, according to our learned critic's wonderful **supposition**, are now living in the Golden Age of Krita Yuga or Satya Yuga of the blessed 3000 human years!) yet, we shall, for the benefit of our readers, quote the said verses and explain the same according to the interpretation put upon them by Somakara Sesha and Pandit Sudhakara Dvivedin, in their respective commentaries thereon, and see how far they support Mr. V. Gopala Aiyar in his ingenious **conjecture**.

By verses 5-7 of the Vedanga-Jyotisha, our learned critic refers really to verses 5-7 of the Yajusha-Jyautisha as published at pp. 5-9 of Sudhakara Dvivedin's book (the only edition issued up to this time) and they run as follows:—

“ माघशुक्ल प्रपन्नस्य पौष्कृष्ण समापिनः ।  
 युगस्य पंचवर्षस्य कालज्ञानं प्रचक्षते ॥ ५  
 खराक्रमेते सोमाकौ यदा साकं सवासवौ ।  
 स्यात् तदादि युगं माघ स्तपः शुक्लोऽयनं ह्युदक् ॥ ६  
 प्रपद्येते श्रविश्चादौ सूर्या चंद्रमसा युदक् ।  
 सार्पार्थं दक्षिणार्कस्तु माघ श्रवणयोः सदा ॥ ७

“ మాఘశుక్ల ప్రపన్నస్య పౌష్కృష్ణ, సమాపినః  
 యుగస్య పంచవర్షస్య కాలజ్ఞానం ప్రచక్షతే॥ (5)  
 స్వరాక్రమేతే సోమార్కౌ యదా సాకం సవాసవౌ  
 స్యాత్ తదాది యుగం మాఘ స్తపః శుక్లో ౭.యనం హ్యుదక్॥ (6)  
 ప్రపద్యేతే శ్రవీష్టాదౌ సూర్యా చంద్రమసా యుదక్  
 సార్పార్థం దక్షిణార్కస్తు మాఘ శ్రవణయోః సదా॥ (7)

The passage literally means:—5, “We (the knowers of the Science of Heavenly luminaries—Jyotirvidah) shall now give an account (knowledge) of the time denoted by a Yuga, which consists of cycle, of five years, each cycle commencing with Magha Sukla Pratipad (the first day of the bright half of the month of Magha) and ending with Pausha Krishna Amavasya (the new moon of dark half of the



month Pausha). 6, Now the first of these five year cycles or Yugas commenced when the Sun and the Moon were together in Dhanishtha (occupied the same point as Dhanishtha in the Kranti-Vritta or Ecliptic) and the first day on which this five-year cycle commenced was the month of Magha known as Tapah (तपः) in the Vedic literature, the Paksha called the Sukla or the bright half of the fortnight and the Ayana called the Udagayana or the Northward course of the Sun (in other words, the first of these five-year Yugas commenced with Uttarayana, Magha Masa and Sukla Paksha). 7, That course of the sun is called Northward or Uttarayana which commences with the sun and moon in the beginning of Dhanishtha; and that is called the Southward course or Dakshinayana which commences with the sun and moon in the middle of Aslesha (the Nakshatra presided over by the Sarpas): and in this Yuga or five-year cycle the Uttarayana and Dakshinayana always commence in the months of Magha and Sravana respectively."

It is clear from this that the author of the Vedanga Jyotisha or, more correctly speaking, of the Yajusha-Jyautisha, whoever he may be, clearly means by the expression 'Yuga' in these verses only the five-year cycle (Panch varshatmaka-Yuga or the cycle of the five years known as Samvatsara, Parivatsara, Idavatsara, Anuvatsara and Idvatsara), and not the Kali Yuga, the fourth or the last of the present Mahayuga, consisting of Krita, Treta, Dvapara and Kali. For as a matter of fact, there is absolutely no reference whatsoever to Kali Yuga in the whole of the said work; and both the commentators, Somakara Sesha and Sudhakara Divedin explain the passage in that way only. And further, it could not be explained in any other light, as all Indian astronomers and Indian writers including Aryabhata, Varahamihira, Kalidasa and Bhaskara, have uniformly placed the beginning of the present Kali Yuga in the month of Chaitra,—Chaitra Sukla Pratipad, corresponding to the 20th day of February 3102 B. C., in the year Pramathin of the sixty-year cycle known to Southern school of astronomers; and no one has up to this time, excepting, of course, our learned critic, suggested that the Kali Yuga commenced in Magha Sukla Pratipad. If it were so, then this Kali Yuga must have not only commenced with Magha Sukla Pratipad, according to these verses, but must have also ended on Pausha Krishna Amavasya; and it should always begin, and end with those days every fifth year!

Having thus failed to prove his favourite hypothesis that the Mahabharata War took place in 1,193 B. C., by quoting authorities directly from the Vedic texts or from the Mahabharata itself, he now resorts to some second-hand or indirect evidence by referring us to a passage in the Vishnu Purana from which he infers that the vernal equinox actually took place during the time of Parasara, the reputed author of the Vishnu Purana, when the sun was in the first pada of the krittikas, thereby placing the time of its composition about 1,395 B. C.—although our ingenious critic is highly anxious to bring it down to 1193 B. C., by calculating the difference on the basis of the ecliptic consisting of 28 Nakshatras instead of 27, as has been uniformly adopted by the Hindus ever since the time of the composition of the Taittiriya Samhita and Taittiriya Brahmana, even according to his own admission. (Vide his 'Chronology of Ancient India' P 22). The passage in question occurs in Book II, Chapter VIII of the Vishnu Purana, and Mr. V. Gopala Aiyar, has, in this instance, given us, not only the original verses but also an English Translation of the said passage from the able pen of Dr. Wilson, with his own prefatory observations and concluding comments thereon. At page 16 of his valuable work, our learned Aiyar remarks:—

“We do not find in the Vedanga any division of the ecliptic into 360 degrees; this is but natural, because in those early times such scientific divisions could not have been known. The treatise is familiar with the division of the heavens into twenty seven Nakshatras and probably also with the division of each Nakshatra into four Amsas or quarters. Indeed this old kind of the division of a Nakshatra into four Amsas is referred to in the following Slokas of the Vishnu Purana, II. 8:—

“प्रथमे कृत्तिकाभागे यदा भास्वान् तदा शशी ।  
विशाखानां चतुर्थेऽंशे मुने तिष्ठस्य संशयम् ॥ ७६  
विशाखानां यदा सूर्यश्चरत्वंशं तृतीयकम् ।  
तदा चंद्रविजानीयात् कृत्तिकाशिरसे स्थितम् ॥ ७७  
तदैव विषुवाख्यो वै कालः पुण्योऽभिधीयते ॥ ”

“ప్రథమే కృత్తికాభాగే యదా భాస్వాన్ తదా శశీ ।  
విశాఖానాం చతుర్థేంశే మునే తిష్ఠస్య సంశయమ్ ॥ (76)

విశాఖానాం యదా సూర్య శ్చరత్వంశం తృతీయకమ్  
తదా చంద్రం విజానీయాత్ కృత్తికాశిసి సితమ్ || (77)  
తదైవ విషువాఖ్యోవై కాలః పుణ్యోఽభిధేయతే || ”

“When the sun, O sage, is in the first quarter of Krittika, and the moon is in the fourth quarter of Visakha, or when the sun is in the third quarter of Visakha and the moon is in the head of Krittika, that is the time of the equinox and it is Holy.” Mr. Wilson seems to have misunderstood the meaning of ‘శ్చర’ ‘భాగ’ and ‘అంశ’ in the above verses, for he takes them to mean ‘Degree’. It will readily appear that ‘quarter’ is the more appropriate meaning, for it is only then that the sun and the moon are in **opposition** to each other.”

Now this passage in the Vishnu-Purana merely gives a definition of Maha-Vishuva Punyakala which occurs very rarely, and which is specially declared to be a very holy time for making gifts, as is clear from the second half of the third stanza partially quoted above —

“ తదా దానాని దేయాని దేవేభ్యః ప్రయతాత్మభిః । ౭౮

బ్రాహ్మణేభ్యః పితృభ్యశ్చ ముఖమేతత్తు దానజే ।

దత్తదానస్సు విప్రువే కృతకృత్యోఽమిజాయతే || ” ౭౯

“ తదా దానాని దేయాని దేవేభ్యః ప్రయతాత్మభిః (78)

బ్రాహ్మణేభ్యః పితృభ్యశ్చ ముఖమేతత్తు దానజమ్

దత్తదానస్సు విప్రువే కృతకృత్యోఽభిజాయతే || (79)

It does not at all refer to the Vernal or Autumnal Equinox which occurs once a year, when the sun reaches the sign Mesha or Tula respectively. The stanzas 74 and 75 which just precede the above passage quoted by Mr. Gopala Aiyar—

“ దక్షిణ చోతరం చైవ మధ్యమే వైపువం తథా ।

శర ద్విశంతయో ర్మధ్యే తద్దానుః ప్రతిపద్యతే ||

మేషాదౌచ తులాదౌచ మేతేయ విపువం స్మృతం || ౭౪

తదా తుల్య మహోరాత్రం కరోతి తిమిరాపహః ।

దశాపంచ ముహూర్తవై తదేత దుభయం స్మృతమ్ || ౭౫

“ దక్షిణం చోత్తరం చైవ మధ్యమం వై ఘనం తథా  
 శరద్వసంతయో ర్మధ్యే తద్భానుః ప్రతిపద్యతే ||  
 మేషాదాన తులాదాన మైత్రేయ విఘనం స్మృతం || (74)  
 తదా తుల్య మహారాత్రం కరోతి తిమిరాపహః  
 దశపంచ, ముహూర్తంవై తక్షత దుభయం స్మృతం || (75)

give a description of Mesha-Vishuva (Vernal Equinox) and Tula Vishuva (Autumnal Equinox) which for purposes of all ceremonies, sacrifices and house-hold rites, are said to commence permanently, without reference to Ayana-gati or precession of the equinox', in the middle of the two seasons of spring and autumn (Vasanta and Sarad) when the sun arrives at the equinoctial points — in the first point of Aries and Libra, making day and night of equal duration of 15 Muhurtas or 30 Ghatikas each. We have consulted both the commentators, Vishnuchitta and Sridhara, who give the same interpretation to the passage as we have done. Vishnuchitta comments upon this passage as follows:—

“ ప్రథమ ఇతి — ||శ్రృ|| ముఖం వా యత్ నక్షత్రాణాం యత్ కృత్తికాః । కృత్తికాః ప్రథమం విశాఖే ఉత్తమం ఇత్యాది ప్రాక్షాల విషయ శ్రుతిమూలా విఘనద్ ద్వయోక్తిః కృత్తికాద్వ్యంశే మేషాంతే విశాఖానాం చతుర్థంశే పృథ్వికాద్వ్యంశే || (76) || విశాఖానామితి కృత్తికాశిరసి మేషాంతే విశాఖా తృతీయాంశం తులాంతమ్ || (77) || తదైవేతి అయం చంద్రార్కయో రుభయోరపి విఘనావస్థితీరూపో మహావిఘనాఖ్యః పుణ్యోదానకాలః । ౭౬

విశాఖానామితి — కృత్తికాశిరసి మేషాంతే విశాఖా తృతీయాంశం తులాంతమ్ || ౭౭

తదేవేతి — అయం చంద్రార్కయో రుభయోరపి విఘనావస్థితీరూపో మహావిఘనాఖ్యః పుణ్యోదానకాలః । ౭౮

“ ప్రథమ ఇతి || శ్రు || ముఖం వా ఏత న్నక్షత్రాణాం యత్ కృత్తికాః  
 కృత్తికాః ప్రథమం విశాఖే ఉత్తమం ఇత్యాది ప్రాక్షాల విషయ శ్రుతి  
 మూలా విఘనద్ ద్వయోక్తిః కృత్తికాద్వ్యంశే మేషాంతే విశాఖానాం  
 చతుర్థంశే పృథ్వికాద్వ్యంశే || (76) || విశాఖానామితి కృత్తికాశిరసి  
 మేషాంతే విశాఖా తృతీయాంశం తులాంతమ్ || (77) || తదైవేతి అయం  
 చంద్రార్కయో రుభయోరపి విఘనావస్థితీరూపో మహా విఘనాఖ్యః  
 పుణ్యోదానకాలః ” || (78)

Sridhara is even more explicit in his commentary called Atma-Prakasika and he comments upon this passage as follows —

“ఇదానిమ్ మహావిషువాख्यं కాలం తప్రాశస్త్యं చాऽऽह. ప్రథమ, ఇత్యాది చతుర్భిః ప్రథమ ఇతి— ప్రథమే కృత్తికాభాగే మేషాంతే, విశాఖానాం చతుర్థేశో, వృశ్చికాపకమే, తదా శశీ అసంశయం యది తిష్ఠతి తదా చంద్రార్కయో ర్ద్వయోరపి షడ్భాసి వ్యవధానేన విషు-వావస్థితీరూపం మహావిషువమితి ॥ ౭౬

శ్లోకద్వయస్యేకాన్వయః ॥ విశాఖానా మితి— విశాఖానాం తృతీయకమంశ తులాంతం కృత్తికా శిరసి మేషాంతం చంద్రం యది విజానీయాత్ తర్హి సోఽపి తథైవ మహావిషు-వాख्यః పుణ్యకాలః ॥ ౭౭ ౭౮

బ్రాహ్మణ్యేభ్య ఇతి— అయంచ విషువాख్యః కాలః కదాచిదేవ భవతి న సర్వదా తస్మా దతివిశిష్టమ్ ఎతన్తు దానజం ముఖం దానార్థం జాతం వివృతం దేవాదీనాం ముఖం ।

శ్లో ॥ ముఖమేతన్తు ..... దేవతమ్ ఇతి వాయుక్తః అస్మిన్ కాలే దత్తం సాక్షా ద్దేవాదీనాం ముఖే దత్తం భవతీ త్యర్థః ॥ ౭౯

“ఇదానీం మహావిషువాఖ్యం కాలం తప్రాశస్త్యం చా. ౭.౭.౭. ప్రథమ ఇత్యాది చతుర్భిః ప్రథమ ఇతి - ప్రథమే కృత్తికాభాగే మేషాంతే, విశాఖానాం చతుర్థేశే వృశ్చికాపకమే, తదా శశీ అసంశయం యది తిష్ఠతి, తదా చంద్రార్కయో ర్ద్వయోరపి షడ్భాసి వ్యవధానేన విషువావ స్థితీరూపం మహావిషువమితి ॥ (76) ॥ శ్లోకద్వయస్యేకాన్వయః ॥

విశాఖానామితి - విశాఖానాం తృతీయకమంశం తులాంతం కృత్తికా శిరసి మేషాంతం చంద్రం, యది, విజానీయాత్, తర్హి సోఽపి తథైవ మహావిషు వాఖ్యః పుణ్యకాలః ॥ (77) ॥ (78) ॥

బ్రాహ్మణ్యేభ్య ఇతి—అయంచవిషువాఖ్యః కాలః కదాచిదేవ భవతి న సర్వదా తస్మా దతివిశిష్టమ్. ఏతంతు, దానజం ముఖం దానార్థం జాతం వివృతం దేవాదీనాం ముఖం ॥ శ్లో ॥ “ముఖమేతన్తు దైవతం ఇతి వాయుక్తేః” అస్మిన్ కాలే దత్తం సాక్షాద్దేవాదీనాం ముఖే దత్తం భవతీత్యర్థః ॥ (79) ॥

The whole passage, therefore means --

“Oh! sage, when the Sun is in the first point of Krittika (viz, at the end of Mesha 30°) and the Moon is in the beginning of the fourth quarter of Visakha (viz, at the very commencement of Vrischika-210°); or when the sun has reached the end of the third pada of Visakha (Viz., at the end of Tula-210°) and the Moon is at the beginning of Krittika ( viz., at the end of Mesha,-30° ) that equinoctial season is holy and is called the Mahavishuva. At this time devout persons should make offering to the Celestials, and the Manes, and gifts to Brahmanas; for such gifts produce happiness and always bear fruit to the donors.”

It will be thus seen that the Equinoctial Season or Vishuva referred to in the above passage is quite different from the ordinary Mesha - Vishuva and Tula - Vishuva. Even if the expression 'Vishuva' in the above passage should be taken to mean "the equinoctial point" of 'the Kranti Pata' of the astronomers, one of the two points where the Ecliptic cuts the Equator, it may denote either the first point of Mesha or Aries or first point of Tula or Libra into which the Sun enters in his passage into the next Sign or Rasi at either equinox—at the vernal or autumnal equinox (Mesha-Vishuva or Tula-Vishuva): and it cannot be determined from this passage whether the Vernal Equinox or the Autumnal Equinox commenced with the sun in the Krittika. Even if it should be so interpreted, as Mr. Gopala Aiyar wants us to do, as meaning that the Vernal Equinox or Mesha Vishuva commenced with the sun in the beginning of the first quarter of the Krittika; it will not necessarily follow that the original author of the Vishnu-Purana should have lived about the time indicated by these verses. For, although the original portion of the Vishnu Purana, like the original Parasara smriti, is and may be rightly ascribed to the great sage Parasara, the reputed father of Veda Vyasa, the contemporary of the Pandavas, it is abundantly clear from the existing version itself, that it, like Matsya, Vayu and other Puranas, underwent several revisions from time to time, by incorporating various matters of historical and religious importance which took place long after the life-time of its original author. That this Purana originally begun by Parasara must have been finally compiled in its present shape not long before the time of the great Gupta kings is clear from the fact that it ends with a complete account

as given in our work on "The Kings of Magadha" continued to exist till 328 B. C.,—just about the time of the so-called Invasion of India by the Greek king, Alexander the Great. although our esteemed modern Orientalists like Mr. Vincent A. Smith and Mr. F. E. Pargiter, unfortunately following the so-called Anchor-Sheet of Indian History engendered by the mistaken Greek-Synchronism, have been forced to bring down the close of the Andhra Dynasty to 226 A. D. No doubt, to keep up to the spirit and tone of the original version of the Vishnu-Purana which was completed for the first time, like the original versions of all the other ancient Puranas, just a few years after the Mahabharata War, its latter recensions incorporate the history of subsequent events in the form of a prophetic description of the future; but there can be no denying of the fact that these portions were added from time to time to the original from actual history; and the accuracy with which the reigns of the various Hindu dynasties are given in these Puranas — as proved by numerous inscriptions, coins and copper-plate grants recently unearthed and brought to light by our Orientalists, clearly shows that these Puranas must have undergone several recensions.

It cannot, therefore, be said that the point of time indicated by these verses refers necessarily to the time of the original composition of the Vishnu-Purana by Parasara; and it cannot, therefore, be connected with the time of the Mahabharata War or with that of its heroes.

"Having thus given a brief summary of the chief incidents of the Great War, and having disposed of the various objections raised against the usually accepted date of the Mahabharata War that it took place in 3139 B. C., just 37 years before the commencement of the Kali Yuga of which the present year Plavanga is the 5019<sup>th</sup> year, we shall now proceed to notice two very important passages belonging to the War portion of the Mahabharata itself, which, even according to Professor Weber, is recognizable as the original and historical basis of the great epic. These passages furnish two master-keys for opening the strong and well-secured precious chest within which was hitherto kept safely under an unbreakable lock and seal, the all-important date of the Mahabharata War, which marks the beginning of the historical period of Ancient Indian History, and from which the dates of the Kings of the various Hindu Dynasties of the Kali Age are invariably

calculated and recorded. Both these passages relate to the wonderful survival of Bhishma, the greatest of the heroes of the Mahabharata, on his bed of arrows (Sara-talpa) for fifty-eight nights after his fall on the evening of the 10th day of the battle, and of his marvellous and self-chosen death on Magha Sukla Ashtami immediately on the arrival of Uttarayana for which he was waiting to cast off his mortal coil. But before we actually proceed to examine these passages, it will be necessary to briefly notice the important events that happened since the date of Bhishma's fall in the battle field to understand and appreciate properly the references contained in them.

Now the occasion when and the circumstances under which Bhishma was laid on Saratalpa are briefly summarized by Mr. V. Gopala Aiyar, as follows:—

'As soon as Bhishma fell down mortally wounded, the roar of the tenth day battle ceased; and the warriors of both the sides assembling to have a look at the wounded soldier, he asked for a pillow to match his heroic bed. "The kings standing there then fetched many excellent pillows that were very soft and made of delicate fabrics," seeing which Bhishma said with a laugh, "These, ye kings, do not become a hero's bed." (Vide Bhishma Parva, ch. CXXI). Arjuna alone understood the intentions of his grandsire and immediately provided a pillow made of three well-placed arrows to the immense satisfaction of the veteran warrior. Among Hindus it has for long been considered good for one's future state, for death to occur in the period between the winter and summer solstices. The Grand old Bhishma did not allow the arrows sticking into his body to be removed lest he might die before the commencement of the auspicious period, but rather preferred to suffer the excruciating pain, to which one with a less magnificent **physique** would speedily succumbed. So firm was the indomitable will of this stern warrior, this noblest flower of ancient chivalry, that he cared little for the terrible agony of this fifty-eight nights and more. How remarkable was the power of religious conviction in those early heroic times! "

The War continues for 8 days more with the unabated vigour in spite of the golden advice given by Bhishma on his death-bed to the contending parties to desist from the war and to make peace with one another. The advice is however distasteful to Duryodhana and his infamous brethren as these have still centered their hopes in Drōṇa,



their military preceptor, Karna king of the Angas, and Salya king of the Madras and brother of Madri. In the course of eight days more, all these warriors fall in succession, and at length only three of Kuru, warriors - Kripa, Asvathaman and Kritavarman - are left alive with Duryodhana. On the evening of the last and the 18th day of the battle, Bhimasena and Duryodhana fight in single combat with mases and Duryodhana has his thigh broken and is mortally wounded. The three surviving Kauravas fall by night upon the camp of the Pandvas and destroy all the army except the five Pandva brothers: and with that the Great War is brought to a close.

Then we are told in the Mahabharata that Yuyustu and the Pandavas observed the pollution for sixteen days on account of Duryodhana's death, and on the 25th day from the date of the fall of Bhishma the obsequial rites are performed in honour of slaughtered heroes. On the 26th day, exhorted by Sri Krishna to rise up and shake off his grief for the loss of his kinsmen, and counselled by vyasa to assume charge of the vacant throne, Yudhishtira with his brothers and other kings headed by his uncle Dhritarashtra set out for Hastinapura, the capital city of the Kauravas; and on the 27th day Yudhishtira was duly installed on the throne. But as the grief at the loss of his kinsmen was weighing heavily upon his mind, Yudhishtira could not hold the reins of rule even for a single day. After assigning to his brothers proper residence from among the palaces of the Kuru princes slaughtered in battle, after judiciously disposing of the high appointments of the state and after enjoining respect for his aged uncle, and kindness to the ladies widowed in the battle, the noble-hearted and virtuous king obtains the permission of his loving subjects on the very next day (viz., on the 28th day), by pleasing them with various gifts and goes to Sri Krishna, whom he finds to his great surprise rapt in deep Yoga meditation, with his soul entirely absorbed on Bhishma who was adorning him at his heart. Sri Krishna instructs Yudhishtira to resort at once to Bhishma for instruction, and the Pandavas with Sri Krishna and Satyaki set out on their cars, on the morning of the very next day, towards the spot where Bhishma was lying on the bed of arrows for these 28 nights.

Beholding Bhishma from a distance all of them get down from their cars and pay their respectful salutations to the grand old hero. Bhishma is on the point of death, rapt in deep meditation in adoring

the Lord of the Universe and Sri Krishna grants him a sight of His divine person, removes his physical weakness and mental darkness, bestows on him power to recollect everything and behold the universe as a plum in his palm, assures him that he will continue to live for 30 days more until the arrival of Uttarayana and requests him to instruct Yudishthira in the various branches of the Dharmas, which he accordingly expounds in the remaining chapters of the Santi and Anusasana Parvas. Now on the first of these days (viz, on the morning of the 29th day after Bhishma's fall) when they paid this visit to the dying warrior, Sri Krishna addresses Bhishma in the following prophetic words :—

Santi Parva, Ch. 50, vs. 1C-18., Pratapa Chandra Ray (in whose edition it is Chapter LI) translated the above passage as follows ;—

Vasudeva Said :— “ Since, O bull among men, thy devotion to me is very great ; for this, O prince, I have displayed my celestial from to thee ! ” <sup>10</sup> I do not, O foremost of kings, display myself unto one that is not devoted to me, or unto a devotee that is not sincere, or unto one, O Bharata, that is not of restrained soul. <sup>11</sup> Thou art devoted to me, and art always observant of righteousness. Of a pure heart, thou art always self-restrained and ever observant of penances and gifts. <sup>12</sup> Through thy own penance, O Bhishma, thou art competent to behold me. Those regions, O king, are ready for thee whence there is not return. <sup>13</sup> **Six and fifty days**, O foremost one of Kuru's race, still remain for thee to live ; Casting off thy body, thou shalt then, O Bhishma, obtain the blessed reward of thy acts. <sup>14</sup> Behold, those Deities and the Vasus, ~~a~~ endued with forms of fiery splendour, riding on their cars, are waiting for thee invisibly **till the moment of the sun's entering on his northerly course :** <sup>15</sup> Subject to universal time, when the divine Surya turns to his northerly course, thou, O foremost of men, shalt go to those regions whence no man of knowledge ever returns to this Earth ! <sup>16</sup> When thou, O Bhishma, wilt leave this world for that, all knowledge, O hero, will expire with thee ! It is for this that all these persons, assembled together, have approached thee for listening to discourses on duty and morality ! <sup>17</sup> Do thou then speak words of truth, fraught with morality and profit and Yoga, unto Yudhishtira who is firm in truth but whose learning has been clouded by grief on account of the slaughter of his kinsmen, and do thou. by this, quickly dispel that grief of his ! <sup>18</sup>

Now according to this translation of the passage, especially of the 14th verse, which is adopted by Mr. V. Gopala Aiyar, Bhishma would continue to live for 56 days more; in other words, as 28 nights had already elapsed since the date of his fall on the evening of the 10th day of the battle up to the time of this visit to the dying hero, by Sri Krishna and others, Bhishma must have continued to live (for 28+56) 84 days since the 10th day of the battle, and not for 58 days as is expressly stated by Bhishma himself at the close of the Anusasana Parva. Mr. V. Gopala Aiyar has, no doubt, felt this difficulty and with a view to reconcile this passage with Bhishma's own explicit statement in the Bhishma - Svargarohana Parva, he places this visit itself on the very next day after the close of the War (viz., on the 9th day after Bhishma's fall) although the Mahabharata distinctly states that this visit took place only on the morning of the 29th day after Bhishma's overthrow—two days subsequent to the Coronation of Yudhishtira on the throne of Hastinapura. But even then the two passages in question could in no way be reconciled; and we shall be forced to assume that Bhishma continued to live for 6 days more after the arrival of Uttarayana, for which he was waiting all along to cast off his body. In this very passage and every where else, we are distinctly told in the Mahabharata that Bhishma was simply waiting for the approach of the Uttarayana and that he gave up his body for the Celestial regions on the very next day on which the winter solstice commenced. Further we read in Chapter 273 of the Anusasana Parva that Yudhishtira accompanied by Krishna and Vidura of great wisdom, as also by Yuyutsu and Yuyudhana and by his brothers and other relatives forming a large train, and headed by Dhritarashtra, Queen Gandhari celebrated for her virtues and his own old mother Kunti with a number of priests and necessary paraphernalia, went forth to the sacred spot where his grandsire was still lying on his bed of arrows, as soon as he saw that the sun ceasing to go southwards had begun to proceed in his north-ward course. Bhishma who was already waited upon with reverence by Vyasa, Narada, Devala, Asita and by the remnant of the unslain kings assembled from various parts of the country, welcomed Yudhishtira and his followers as they respectfully approached him and addressed him as follows :-

“दिष्ट्या प्राप्तोसि कौन्तेय सहमात्यो युधिष्ठिर ।

परिवृत्तो हि भगवान् सहस्रांशु दिवाकरः ॥

२६

अष्टपञ्चाशत् रात्र्यः शयान स्याऽद्य मे गताः ।

शरेषु निशिताग्नेषु यथा वर्षशतं तथा ॥ २७

माघोयं स मनुप्राप्तो मासः सौम्यो युधिष्ठिर ।

त्रिभाग शेषः पक्षोऽयं शुक्लो भवितु मर्हति ॥ २८

“దిష్ట్యప్రాప్తో సికాంతేయ సహమాత్యో యుధిష్ఠిర ।

పరివృత్తోహి భగవాన్ సహస్రాం శుద్ధివాకరః ॥ (26)

అష్టపంచాశతం రాత్ర్యః శయానస్యాఽ. ద్యమేగతాః ।

శరేషు నిశితాగ్నేషు యథా వర్షశతం తథా ॥ (27)

మాఘోయం స మనుప్రాప్తో మాసః సౌమ్యా యుధిష్ఠిర ।

త్రిభాగ శేషః పక్షోఽయం శుక్లో భవతు మర్హతి ॥ (28)

As translated by pratapa Chandra Ray, the passage literally means: “By good luck, O son of Kunti, thou hast come here with all the counsellors, O Yudhishtira! The thousandrayed maker of day, the holy Surya, has begun his northward course. I have been lying on my bed here for eight and fifty nights stretched on these sharp-pointed arrows: I have felt this period to be as long as if it was a century. O Yudhishtira, the Lunar month of Magha has come. This is, again, the lighted fortnight and a fourth part of it ought by this (According to my calculations) be over’!

Here the translator does not follow fully either of the explanations given by Nilakantha to this passage. In the first place, while explaining st. 2, Ch, XVII of the Bhishma Parva, the commentator in his first hasty impression that the Mahabharata War commenced on Margasirsha Sukla Chaturdasi, that Bhishma was overthrown on Pausha Krishna Ashtami, that the last and eighteenth day of the War was Pausha Sukla Pratipad with Sravana for its constellation and that Bhishma died on Magha Sukla Panchami 42 days after Pausha Krishnashtami—our poor commentator was obliged to resort to all sorts of crooked explanations in explaining away the various passages in the Mahabharata which were opposed to his first view; and there he quoted this passage, and explained the expression “अष्टपञ्चाशत्” “అష్టపంచాశతం” as meaning “One hundred minus fiftyeight or forty - two nights” (अशत-शतहीनं यथा स्या तथा, अष्टपञ्च -

अष्टाध्याशद् रात्रयो व्यतीता इति व्याख्येयम् — विलोम शोचनात् अष्टाध्याशदूनं शतं रात्रयः, द्वाचत्वारिंश द्वात्रयः, व्यतीता इत्यर्थः) “ (अशतं-शतमनं यथासांशं तृणा, अष्टपञ्च-अष्टपञ्चाशद्, रात्रयामाश्रयतिता इतिव्याख्यायाम्—दिलोम शोधनात् अष्ट पञ्चाशदानं शतं रात्रयः, द्वाचत्वारिंश द्वात्रयः, व्यतीता इत्यर्थः);

There he also wanted to correct the reading “त्रिभागशेषःपक्षोयं” “त्रिभागशेषः पक्षोयं” into “त्रिभागमात्रपक्षोऽयं” “त्रिभागमात्रपक्षोयं” (only one third of the Paksha or the lunar fortnight had passed away, so that the Tithi would be panchami), and “शुक्लोभवितुमर्हति” “शुक्लोभवितुमर्हति” into “शेषोभवितुमर्हति” “शेषोभवितुमर्हति” where he explained “शेष” “शेष” as meaning “what remained to be done” (शेषोभवितुमर्हतीत्यत्र कार्यशेषो देहत्यागादिरेव शेषः, ननु पक्ष इति व्याख्याज्ञेया) (शेषोभवितुमर्हतीत्यत्र कार्यशेषो देहत्यागादिरेव शेषः, ननु पक्ष इति व्याख्याज्ञेया) But the commentator on a deeper and more careful consideration sees the absurdity of his previous explanation, corrects all his previously assumed dates while commenting upon St. 14, Ch. 50 of the Santi Parva, and gives the following explanation to the stanza while commenting on it in its proper place (Anusasana Parva, Chapter 273, st. 28):—

“सौम्यश्चान्द्रः । मासस्य चतुर्भागकरणे सार्धसप्ततिथे रेकैकभागत्वात् । अष्टम्यर्थ स्याऽननतीतत्वेन प्रथमभागस्य विद्यमानत्वात् त्रिभागशेषोभवितु मर्हतीत्यर्थः । तेनाऽद्य अष्टमीत्यर्थ ॥” २८

“సామ్యశ్చాన్ద్రః మాసస్యచతుర్భాగకరణే సార్ధసప్తతిథీరేకైక భాగత్వాత్ అష్టమ్యర్థస్యాఽననతీతత్వేన ప్రథమభాగస్య విద్యమానత్వాత్ త్రిభాగ శేషోభవితు మర్హతీత్యర్థః తేనాఽన్యఅష్టమీత్యర్థః ” ॥ (28)

which may be paraphrased as follows :—

“The expression “Saumya” shows that the month of Magha which is spoken of previously should be taken as referring to the lunar month Magha and not to the solar month of that name. If the lunar month be divided into four quarters, each quarter of the month

will consist of  $7\frac{1}{2}$  Tithis. As one-half of Ashtami still remained when Bhishma breathed his last, three-fourths of the month should have still remained unexpired. It follows, therefore, that the day on which Bhishma passed away to Heaven was Magha Sukla Ashtami."

Further at the every commencement of Chapter 46 of the Santi Parva where the history of Bhishma after he was placed on the Saratalpa is continued to be narrated, Janamejaya asks :-

“शरतरूपे शयानस्तु भरतानां पितामहः ।

कथमुत्सृष्टवान् देहं ? कञ्चयोगमधारयत् ॥ ” १

“ శరతరూపే శయనస్తు భరతానాం పితామహః ।

కథముత్సృష్టవాన్ దేహం ? కంచయోగమధారయత్ ” ॥ (1)

"How did the grandsire of the Bharatas, who lay on his bed of arrows, cast off his body and what kind of Yoga did he adopt?" -- to which Vaisampayana replies in brief, before narrating the story in details, as follows :-

“शृणुष्वाऽवहितो राजन् ! शुचिर्भूत्वा समाहितः ।

मीष्मस्य कुरुशादूल ! देहोत्सर्गं महात्मनः ॥ २

प्रवृत्तमात्रे त्वयन मुत्तरेण दिवाकरे ।

शुक्लपक्षस्य चाऽष्टम्यां माघमासस्य पार्थिव ॥ ३

प्राजापत्येच नक्षत्रे मध्यंप्राप्ते दिवाकरे ।

समावेशयदात्मान मात्मन्येव समाहितः ॥ ” ४

“ శృణుష్వాఽవహితో రాజన్ ! శుచిర్భూత్వా సమాహితః ।

భీష్మస్య కురుశాదూల ! దేహోత్సర్గం మహాత్మనః ॥ (2)

ప్రవృత్త మాత్రే త్వయనముత్తరేణ దివాకరే ।

శుక్లపక్షస్య చాఽష్టమ్యాం మాఘమాసస్య పార్థివ ॥ (3)

ప్రాజాపత్యేచ నక్షత్రే మధ్యంప్రాప్తే దివాకరే ।

సమావేశయదాత్మానమాత్మనేవ సమాహితః ॥ (4)

"Listen O king, with pure heart and concentrated attention, as to how, O tiger among the Kurus, the high-souled Bhishma cast off his body. As soon as the Sun, passing the solstitial point entered his northerly course (Uttarayana), on the Eighth Lunar day (Ashtami) of the bright half (Suklapakshasya) of the month of Magha, O ruler, in the Rohini nakshatra dedicated to Prajapati when the sun reached the meridian, Bhishma with concentrated attention, caused his soul<sup>1</sup> (as connected with and independent of the body) to enter his soul 'in its independent and absolute state)"

It is perfectly clear from this introductory passage (Santi Parva, Ch. 46, vs. 1-4) viewed along with the concluding passage (Anusasana Parva, Ch. 273, vs. 23-28; and Ch. 274, vs. 1-6), that Bhishma, lying on a bed of arrows, had to wait for fifty eight nights, after which, in the course of a day, on Magha Sukla Ashtami, in the constellation of Rohini, just at mid-day, he released his soul, to the wonder of all the persons assembled, from the bondage of his body. Here we find a specific mention of the day on which Winter solstice (Uttarayana) occurred immediately after the close of Mahabharata War. The Uttarayana then commenced on Magha Sukla Saptami; and even now the seventh lunar day in the bright fortnight of the month of Magha is noted as an important day in the Hindu calendar and is called Ratha-Saptami. It is observed as a day of festival and in all the temples of South India, the image of the God (Siva or Vishnu) is on this day carried in procession, as if seated within the orb of the sun, "The name Ratha Saptami may be translated", as is observed by Professor M. Rangacharya, M. A., in his valuable article on the Mahabharata War in the Indian Review (October 1900) "as chariot- seventh-day, and means that seventh - day in a particular fortnight of the year, on which the chariot of the sun turned so as to move northwards." The day following Ratha Saptami is noted in all Hindu Calendars as "Bhishmashtami", being the anniversary day on which the great Bhishma, the embodiment of all Dharmas, died, and on which even to this day, all the orthodox Hindus perform Tarpana to that great soul.

Here again we have a double confirmation of the exact day on which the Mahabharata War commenced. If Bhishma survived for 58 nights after his fall on the evening of the 10th day of the battle he must have passed away into Heaven on the noon of the 68th day

after the commencement of the War. As the 68th day happened to be Magha Sukla Ashtami, as three-fourths of the month of Magha still remained unexpired, (Bhishma actually dying in the middle of Suklapaksha Ashtami) and as the months of Margasirsha and Pausa cannot, on the whole in any year contain more than 59 days, the Mahabharata War must have commenced, according to these passages in the Santi and Anusasana Parvas, on the last day of the lunar month of Kartika, (i. e) on Kartika Amavasya, which is the very day on which the Great War is declared to have commenced in the Bhishma Parva. Again as the 68th day after the commencement of the War is stated to be Rohini, the 68th Nakshatra prior to this Rohini must be Jyeshtha, and we are again told in the Udyoga and Bhishma Parvas, that the Great War actually commenced in that very constellation dedicated to Indra (Sakra-Daivatye).

Thus it will be seen that there is no real inconsistency at all between the various passages in the Mahabharata relating to the several dates given in connection with the Mahabharata War and the famous passing away of Bhishma, the grand old man of the Mahabharata. The Vakya-Panchanga or Caledar for the coming year Kalayukti (1918-1919), presents a striking parallel to the year of the Great War. A perusal of the Tithis and the corresponding Nakshatras for the months of Kartika Margasirsha and Magha will convince even a layman of the correctness of the various important dates connected with the Mahabharata War and of their probability as herein determined. For instance, Kartika Sukla Dvadasi (on which Sri Krishna started on his mission of Grace to the court of Duryodhana as a messenger of peace on behalf of the Pandavas) happens to coincide with Revati. Similarly, Kartika Krishna Panchami (on which the armies of Duryodhana and Yudhishtira started to Kurukshetra) coincides with Pushya, Kartika Amavasya (on which the Mahabharata War actually commenced) with Jyeshtha, Margasirsha Sukla Trayodasi (the most important day in the whole War on which Drona died) with Bharani, Margasirsha Krishna Pratipad (the last and eighteenth day of the battle on which Duryodhana met his heroic death and on which Balarama returned to Kurukshetra from his pilgrimage to witness the fatal Gadayuddha between his two disciples) with Ardra, and lastly Magha Sukla Ashtami (on which the great Bhishma ascended to Heaven) with Rohini.



Even more important than all these external evidences is the internal astronomical evidence contained in these passages of the Mahabharata relating to the death of Bhishma which indicates in a clear and unmistakable manner the exact time when the Great Mahabharata War took place. Though Lokamanya Bala Gangadhar Tilak and the late lamented Professor M. Rangacharya might be said to have obtained a glimpse of the precious box in which this all-important date of the Great War had been securely locked up for a long time; they were unfortunately led away by the two falseglares falling upon it from the West and the East rendering it invisible from their points of vision. On the one side, they were evidently misled by that so-called Greek synchronism which wrongly identified Chandragupta Maurya with Sandracontus of the Greek historians, by credulously assuming the year 315 B. C., as the date of the accession of Chandragupta, the successor of the Nandas and the founder of the Maurya Dynasty—as the same had been declared once for all by Western Orientalists like professor Max-Muller to be the Sheet-Anchor of Indian Chronology and the only certain date in the history of Ancient India. On the other hand, they were carried away beyond the point by the various astronomical theories propounded by Lele, Modak, Ketkar, Sankar, Balakrishna Dikshit and Pandit Sudhakara Dvivedin and other Hindu astronomers at the ingenious suggestions of Professors Jacobi and Thibaut that the Vernal Equinox at the time of the Mahabharata War was in the Krittikas, a theory which we have already shown to be absolutely without any foundation. As the interval of time between the Mahabharata War and the accession of Chandragupta Maurya is variously stated to be 1604 to 1115 years, according to different versions and interpretations, these scholars, place the date of the Mahabharata War between 1919 B. C., and 1430 B. C., and the year 1415 B. C., which is somehow arrived at by adding 1015 to 315 B. C. the assumed date of accession of Chandragupta Maurya is put forward by Messrs. Tilak and Rangacharya as the approximate time when the Mahabharata War took place, seeing that the Vernal Equinox will be in the Krittikas about that date. Mr. V. Gopala Aiyar would not allow even such an early date for the Mahabharata War, and in his great enthusiasm to outwit the other Orientalists, he had attempted to bring down the date of the Mahabharata War, though unsuccessfully still lower — to the 12th century B. C.

Having now fortunately discovered the two keys with which this strong chest containing the real date of the Mahabharata War had been

hitherto locked up, in the shape of, the commencement of Uttarayana on Magha Sukla Saptami or the then Ratha-Saptami, and the death of Bhishma on the noon of Magha Sukla Ashtami in Rohini, let us open this precious chest and examine its contents. Let us try to find out the true date of the Mahabharata War, independently of these two mischievous theories propounded by our modern Orientalists and astronomers, which have, of late, assumed such paramount currency amongst our Indian scholars as to be taken as postulates that are to be accepted by every one without questioning. No student of Indian History will fail to take an active interest in any attempt to discover the lost date of the Mahabharata War. The date of the Mahabharata War is quite as important to Indian History as any other date to the History of any other nation. The whole of Indian History entirely depends upon the date of the Mahabharata War; for the dates of accession of kings of the various Hindu Dynasties are invariably calculated in all our Puranas and other works of authority from the time of the Mahabharata War. Rightly has been remarked by Professor Rangacharya—"If we wish to adopt the usual three-fold chronological classification of history in relation to the progress of civilization and of human events in India also, the date of this Great War acquires a characteristic importance. A comprehensive view of Indian civilization, as unfold by Indian Literature shows distinctly that what may be called the Ancient History of India was really at an end by the time of this War, which was thus chronologically coincident with the commencement of the mediaeval history of India". It is now possible to determine this date with a very high degree of accuracy.

It is a matter well-known even to the Orientalists that the ancient Hindus, in and before the days of Bhishma, knew enough of astronomy to make and record observations, and that equinoctial as well as solstitial days were, in those early times, all determined by direct observation in accordance with a very simple method. "At the middle of a raised circular platform of earth", says Professor Rangacharya, "they had a style vertically fixed, and used to observe and mark from day to day just after sunrise the position of the shadow cast by that style. The line of the shadow moves from north to south as the sun moves from the south to the north of the equator. The day on which the shadow is at its extreme southern position is the day of the summer solstice (Dakshinayana), and that on which the shadow is at its extreme northern position is the day of the winter

solstice (Uttarayana). The two days on which the shadow falls midway between its two extreme positions are the days of the equinoxes that which occurs during the southern progress of the shadow being the vernal equinox (Mesha-Vishuva), while that other which occurs during the northern progress of the shadow is the autumnal equinox (Tula-Vishuva)," It was therefore, quite possible, for Bhishma and others, to have observed the exact day on which the Uttarayana then commenced, Yudhishtira observes the change in the course of the sun, collects all the necessary materials for the cremation of Bhishma and goes to him with all his relations on the morning of Magha Sukla Ashtami, and Bhishma breathes his last just at noon at about 15 Ghatikas after the sunrise on the same day in the constellation of Rohini. It is stated by the dying Bhishma himself that three-fourths of the month still remained unexpired. It follows from this that at the time of Bhishma's death which took place immediately thereafter,  $7\frac{1}{2}$  Thithis out of the total number of thirty had already passed away. In other words Bhishma died just in the middle of Astami. Now it is also stated that at the time of the death of Bhishma, the moon was in the constellation of Rohini; and according to the calculations of Brahmasri Varahur Sundareswara Srauti, the Rohini on that day should have ended at about 32 Ghatikas after sunrise. A perusal of the exact moment when the constellation of Jyeshtha commences on Kartika Amavasya of the coming year Kalayukti and of the precise moment when the constellation of Rohini ends on Magha Sukla Ashtami of the same year, which we have chosen as a typical year for purposes of comparison, will show at a rough glance that the constellation of Rohini could not have lasted for more than 32 Ghatikas on that particular Magha Sukla Ashtami, when the great Bhishma of the Mahabharata cast off his body. By the time of passing away of Bhishma who died just at mid-day, as 15 Ghatikas had expired, the Rohini Nakshatra lasted only for 17 Ghatikas more after mid-day. So the moon was, more definitely speaking, in the third quarter of Rohini at the time when Bhishma actually passed away to Heaven; and even in this 3rd quarter which consists of 15 Ghatikas on the whole, 13 Ghatikas had already passed away, so that there remained only 2 Ghatikas in the 3rd quarter of Rohini when Bhishma actually breathed his last. The third quarter of Rohini commences at  $46^{\circ}-40'$  of the Ecliptic, and ends with  $50^{\circ}$ . So, at the exact moment of Bhishma's death, the moon must have been at  $46^{\circ}-40'$  plus  $13/15(3^{\circ}-20')$  or  $46^{\circ}-40'$  plus  $2^{\circ}-53'-20''$  equal to  $49^{\circ}-33'-20''$ .

As the distance between the Sun and the Moon at that moment was separated by  $7\frac{1}{2}$  Thithis or  $7\frac{1}{2}$  times  $12^\circ$  or  $90^\circ$ , the sun must have been at the moment of Bhishma's death at  $49^\circ-33'-20''$  minus  $90^\circ$  or  $319^\circ-33'-20''$  or in other words in the 4th quarter of Satabhisha. As the Winter solstice or Uttarayana had already commenced with Ratha-Saptami, which must have ended at about the mid-night on the previous day, there will be a difference of  $1\frac{1}{2}$  degrees between the actual commencement of the Uttarayana and the actual moment of Bhishma's death, with the result that the Uttarayana in Bhishma's time or soon after the close of the Mahabharata War, must have commenced when the sun was in  $319^\circ-33'-20''$  minus  $1^\circ-30'-0''$  or in  $318^\circ-3'-20''$  in other words at about the middle of the 4th Pada of Satabhisha. Now the Uttarayana commences in 1917 (as already shown) in the first part of the 3rd Pada of Mula in  $247^\circ-28'-0''$  or  $70^\circ-35'-20''$  or 254120". We thus find that since the time of Bhishma's death, the date of the Winter solstice or Uttarayana has been thrown back by  $70^\circ-35'-20''$ , or 254120" on account of the precession of the equinoxes.

What then is the period of time which so much Change in the date of the Winter solstice may take place? If we take the rate of precession at  $50-26''$  of angle in a year, 254120" will take a period of  $254120 \times \frac{100}{5026}$  or  $5056 \frac{544}{5026}$  years, or in round figures 5056 years, as the measure of time needed for the change. In other words, Bhishma must have died in the year 5056—1917 A. D., or in the year 3139 B. C., just 37 years before the commencement of the Kali Yuga; and the Mahabharata War must have commenced on Tuesday corresponding to the last day of the month of Kartika on Amavasya in the constellation of Jyeshtha of the year corresponding to 3140 B. C.

Indeed, the agreement between the indications of the various items of the evidence above set forth is remarkable and well calculated to support the conclusion that the Great War of the Mahabharata was fought in the year 3140 B. C. We may even assert with greater definiteness that the War actually took place about the close of that year, very nearly synchronous with the commencement of the year 3139 B. C., which marks the date of the Coronation of Yudhishtira as the Emperor of the whole of Bharata Varsha on the throne of Hastinapura. This is Exactly the result to which we have already arrived in our kings of Magadha purely on the authority of the Puranas. This

is exactly the conclusion to which our determination of the Era of Saka—Kala as set forth in the first part of this Mistaken Greek Synchronism definitely leads. Now this is confirmed by the unmistakable data of astronomical evidence. Our Puranic chronology is not, after all, so utterly worthless as it is sometimes supposed. The historic value of our Puranic Chronology is in no way inferior to the chronology of any other nation in the world; and our ancient sages had absolutely no motives whatever to antedate events.

As the Winter solstice at the time of the Mahabharata War, thus, commenced when the sun was at or about the middle of the 4th Pada of Satabhisha or when the Sun reached  $318^{\circ}-3'-20''$  of the Ecliptic, it follows as a necessary consequence that the Vernal Equinox or Mesha-Vishuva which is removed forward by  $90^{\circ}$  from the point of Winter solstice must have commenced at that time when the sun reached  $318^{\circ}-3'-20''$  plus  $90^{\circ}$  or  $48^{\circ}-3'-20''$  or was in the middle of the 3rd Pada of Rohini, and not in the Krittikas as is wrongly deduced by our modern Orientalists. We have also shown how the correct interpretation of the Aihole inscription of Pulakesin II which has been cited as an authority against the uniformly accepted traditional date of the Mahabharata War that it took place 37 years before the Kali Yuga which commenced in 3102 B. C., far from being opposed to our views, actually and wonderfully support our conclusions both as regards the true date of the Saka-Kala and of the Mahabharata War.

We may, in fact, justly and properly style the date of the Mahabharata War which the science of astronomy has now incontrovertibly fixed at 3139 B. C., as the true **Anchor sheet of Indian Chronology and History**, as every date in Ancient Indian Astronomy and Ancient Indian History entirely depends upon it. This true date of the Mahabharata War completely tears to pieces the so-called Anchor-sheet of Indian Chronology, which blindly assumes the year 315 B. C., as the accession of Chandragupta Maurya by wrongly identifying him with Sandracottus of the Greeks. Sir William Jones who first discovered and suggested this identity upon the mere resemblance in sound between the two names—Chandragupta and Sandracottus, had, of course, gratuitously imagined from a vague reference to the "Flood" and to 'the arrangement of the seasons in the astronomical work of Parasara' that

the War of the Pandavas could not have happened earlier than the twelfth (for the fourteenth, according to Col. Wilford's correction) century before Christ; and he somehow or other assumed the interval of time between the Mahabharata War and Seleucus to be about nine centuries, and thought that Chandragupta Maurya might have been a contemporary of Alexander the Great, and flourished about 315 B. C. We have now shown beyond all disputes, after carefully examining and reviewing the various so-called historical and astronomical arguments adduced by the Orientalists in support of the said assumption, that the Mahabharata War must have taken place in 3139 B. C. It will, therefore, follow that Chandragupta Maurya must have come to the throne about 1535 B. C., if not much earlier; and that Chandragupta, the founder of the Maurya Dynasty could in no way have been a contemporary of the Macedonian King Alexander, who admittedly flourished about the second half of the 4th century B. C.—twelve hundred years after the time of Chandragupta Maurya!

(Vide 'Age of Sankara' Part 1 D. By T. S. Narayana Sastry B. A., B. L. High court Vakil. Ed. 1918 A. D. PP. 238 to 265 and 310 to 336)

Foot note :—

The year 1535 B. C. is arrived at by taking the interval of time between Chandragupta Maurya and the Mahabharata War to be 1604 years. If the interval was only 1115 years, as is assumed by Professor Rangacharya and others; Chandragupta Maurya must have flourished about 2024 B. C. In any case Chandragupta Maurya must be placed twelve or sixteen centuries before the Invasion of India by Alexander.

## CHAPTER X.

# Age of the Mahabharata War

### The 'Aihole' Inscription.

Discussing the age of Varahamihira to be 123 B. C., the learned T. S. Narayana Sastri in his Age of Sankara Part I. D, at P. 224 foot-note, proves that the Saka Era in the Aihole inscription is the Era of Cyrus the Great of Persia 550 B. C., and the Age of the Mahabharata War is 3139 B. C. In this Connection, He writes :—

“The interpretation that Saka-Kala means Salivahana Saka must be rejected without any hesitation, and we must take the Saka-Kala here and in other places to mean the Era of 550 B. C.—the Era of the establishment of the Persian Empire, which will place our great Hindu astronomer about 123 B. C.

“This conclusion as to the date of the Saka-kala or Saka Era would seem to be invalidated at first sight by the Aihole Inscription of the Chalukya king Pulakesin II, dated in 556 of the Era of the Saka Kings, according to the version as recently given in the Journal of the Royal Asiatic Society for 1916, pp. 802-820, which has been kindly brought to my notice by Mr. K. G. Sankara Aiyar B. A., B. L., of Trivandrum, in his letter dated 10th October 1917. He says :—

“The Aihole Inscription of Pulakesin II, Chalukya, shows clearly that in the 7th century A. C., at any rate, the 'Saka Era' meant the Era now called 'Salivahana Saka' and founded in 78 A. C. Here is the dating of that inscription itself :

“त्रिंशत्सु त्रिंशद्वर्षेषु भारता दाहवादितः ।  
सप्तशतशतयुक्तेषु गते पञ्चदशेषु पञ्चसु ॥  
पञ्चाशत्सु कलौकाले षट्सु पञ्चशतासु च ।  
समासु समतीतासु शकाना मपि भूभुजाम् ॥”

“తొంశత్తు త్రింశదవ్రసేషు భారతా దాహవాదితః ।  
సప్తాబ్ది శతయుక్తేషు గతే పంచదశేషు పంచసము ।

పంచాశత్సు కలాకాలే మహాను పంచశతాను చ ।

సమాను సమతీ తాను శకానా మపి భూభుజామ్ ॥ ”

The inscription gives the dating in two eras—3735 from the Bharata War, and 556 of the Saka Kings. Thus the first year of the Saka Kings 'fell  $3735-555 = 3180$  years after the Bharata War. Whether we take the Bharata War to have taken place in 3139 or 3102 B. C., the Saka Era falls in the 1st century A. C.—41 or 78 A. D. Since we do not know of any Era in 41 A. C., and since we know an era of 78 A. C. this inscription proves that in 634 A. C. ( $556+78$ ), the Bharata War was believed to have taken place in 3102 and not in 3139 B. C., that the Kali Yuga therefore began with the Bharata War and that the “Era of the Saka Kings” began in 78 A. C., and not 550 B. C., and that the so-called Salivahana Saka commemorated the rule of the Saka.kings ”

We are extremely thankful to Mr. K. G. Sankara Aiyar for having brought this inscription to our notice; and unless we can satisfactorily explain away this difficulty, we cannot be positively certain about our conclusion that the Saka Era dates from 550 B. C. The full text of this inscription has been originally published in the Indian Antiquary ( Vol. V. pp. 67-71 ); and it has since been re-published in No. 34 of the Kavyamala Series as the 16 th Lekha under the heading ' “चाळुक्य वंशोद्भूतस्य श्रीपुलकेशिनः शिलालेखः ” చాళుక్య వంశోద్భూతస్య శ్రీ పులకేశినః శిలాలేఖః ” ( Vide Prachina-Lekhamalas Part I, pp 68-72 ).

In the Indian Antiquary, the second line of the above inscription has been given as follows :

“सहाब्द इत्युक्तेषु शतेष्वब्देषु पंचसु ” ॥

“ సహాబ్ద శతయుక్తేషు శతేష్వబ్దేషు పంచసు ” ॥

which has been corrected in the Prachina-Lekhamala as :

“सहाब्द शतयुक्तेषु गतेष्वब्देषु पंचसु ” ॥

“ సహాబ్ద శతయుక్తేషు గతేష్వబ్దేషు పంచసు ” ॥



In determining the age of Bharavi and Kalidasa whom he considers as contemporaries, Professor Weber refers to the last stanza of this inscription, where these two poets are mentioned together. Professor Weber takes the inscription as dated in the Saka year 507 (Vide note on p. 196 of his "History of Indian Literature"): and Mr R. C. Dutt in his "Ancient India" (Vol. III, p. 219) remarks— "He (Bharavi) does not appear to have flourished in the court of Vikramaditya, but an inscription has been found dated 637 A. D., in which his name and that of Kalidasa, are mentioned. If he was not a contemporary of Kalidasa, he certainly lived in the Sixth Century A. D." Now all these four distinct authorities read only ' "सहाब्द शतयुक्तेषु ,, "सप्तद्व्यंशतयुक्तेषु" and not "सप्ताब्दशत युक्तेषु " "सप्तद्व्यंशतयुक्तेषु " as is now for the first time attempted to be made out, although some scholars are not agreed with regard to the reading "गतेष्वब्देषु पञ्चसु " "ऋतेष्वब्देषु पञ्चसु " which they still wrongly taken to be "शतेष्वब्देषु पञ्चसु " "ऋतेष्वब्देषु पञ्चसु " and interpret the date of the inscription in different ways. In order to understand properly the meaning of the passage, we give below the whole of the concluding portion of the inscription containing these four famous lines, as given in the Prachina-Lekhamala :

“त्रिंशत्सु तिसहस्रेषु भारता दाहवादितः ।

सहाब्द शतयुक्तेषु गते ष्वब्देषु पञ्चसु ॥

पञ्चशत्सु कलौकाले षट्सु पञ्चशतासु च ।

समासुसमतीतासु शकाना मपि भूभुजाम् ॥

तस्यांबुधि त्रय निवारित शासनस्य ।

सत्याश्रयस्य परमाप्तवता प्रसादम् ।

शैलं जिनेन्द्र भवनं भवनं महिम्नां ।

निर्मापि तं मतिमता रविकीर्तिनेदं ॥

प्रशस्तेर्वसतेश्चा ऽ स्याजिनस्य त्रिजगद्गुरोः ।

कर्ताकारयिताचापि रविकीर्तिः कृतीस्वयम् ॥

येनाव्योजिनवे ऽ श्म स्थिरमर्थ विधौ विवेकिना जिनवेश्म ।

स विजयतां रविकीर्तिः कविताश्रित कालिदास भारवि कीर्तिः ॥ ”

“త్రింశత్సు త్రి సహస్రేషు భారతా దాహవాదితః ।  
 సహస్రశత యుక్తేషు గతే ష్టజ్జేషు పంచసు ॥  
 పంచశత్సు కలాకాళే వట్సు పంచశతాసు చ ।  
 సమాసు సమతీ తాసు శకానా మసి భూభూషామ్ !  
 తస్యాం బుధిత్రయ నివారిత శాసనస్య ।  
 సత్యాశ్రయస్య పరమా పువతా ప్రసాదమ్ ।  
 శైలం జిశేంద్ర భవనం భవనం మహిమాన్వం ।  
 నిర్మాపి తం మతిమతా రవికీర్తి నేదం ॥  
 ప్రశస్తే ర్వసతే శ్చాస్త్యా జనస్య త్రి జగద్గుహః ।  
 కర్తా కారయితా చాపి రవికీర్తిః కృతీ స్వయమ్ ॥  
 యేనావ్యోజిన నే2శ్మస్థిర మద్ధవిధా వివేకాజినవేష్మ ।  
 సవిజయతాం రవికీర్తిః కవితాశ్రిత కాలిదాస భారవి కీర్తిః ॥ ”

Here “सहस्रशत युक्तेषु” “సహస్రశత యుక్తేషు” as it stands, simply means “when united with one hundred years” and the whole passage may be translated as follows :—

When thirty (Trimsatsu) and three thousand (Trisahashreshu) together with one hundred years (Sahabdasatayukteshu) and five years (Abdeshu Panchasu) or 3135 years had elapsed, during the Kali Yuga, from the beginning of the Mahabharata War, or in other words when fifty (Panchasatatsu) and six (Shatsu) and five hundred (Panchasatatsu) or 556 years had elapsed since the time of the Saka Kings (Sakanam Bhubhujam,) this great rock temple of Jinendra, the receptacle of all wonders, had been constructed by the intelligent Ravikirti who had obtained the full grace and support of Satyasraya (King Pulakesin whose rule over the Bharata-Varsha was only obstructed by the three oceans. Both the author of this Prasasti, and the builder of this Temple of Lord Jina, the Preceptor of the three worlds, is the blessed Ravikirti himself. May this Ravikirti, who has obtained the fame of Kalidasa and Bharavi who followed the noble path of poetics, be victorious; May he flourish for ever, who in his great wisdom had this temple of Jina constructed, as firm as rock itself on a costly and new model. ”

It clearly follows from this that Ravikirti constructed this Jaina Temple in the year 3135 elapsed of the Era of the

Mahabharata War, corresponding to the year 556 of the Saka Kings. Now the coronation of Yudhishtira took place in the beginning of 3139 B. C., from which date the Yudhishtira Era commences, and the Mahabharata War happened just a few months before the time, viz, by the end of 3140 B. C. Therefore this temple must have been built in 3140-3135 or 5 B. C. Or again, taking the other calculation—the Sakakala—this temple must have been built in 556—550 or about 6 B. C., the difference of one year which may result even by a small difference of one month, may be due to the difference existing with regard to the commencement of the respective years, Indian and English. This result, not only fully supports our conclusion with regard to the nature and commencement of the Saka Era, but is also perfectly consistent with the tradition which uniformly makes both Kalidasa (the author of the three Kavyas—Raghuvamsa etc.—and not the dramatist, Kalidasa I, the author of the three famous dramas, Sakuntala etc.) and Bharavi (the author of the beautiful poem Kiratarjuniya) as contemporaries of king Vikramaditya who founded the Era of 57 B. C., and these two poets must have therefore flourished just a few years before 5 or 6 B. C., for, as Professor Weber remarks, “at that date they must have been already famous.”

Now our learned friend following the lead taken by the Orientalists in the Journal of the Royal Asiatic Society for 1916 changes the expression “सहाब्दशत” “సహస్రశత” into “सप्तब्दशत” “సప్తాబ్దశత” as being more suited to the theory of the Orientalists that the Saka Era is the same as the Salivahana Saka which commenced in 78 A. D. But they have absolutely no business to meddle with the original texts, substitute “Saptabdasatayukteshu” assume it to mean 700 years instead of 100 years, and take the total number of years to be 3755 instead of 3135, and then argue that the year 3135 which elapsed after the commencement of the Mahabharata War could only coincide with the year 556 of the Salivahana Saka, corresponding to 634 A. D.

But here again, in order to arrive at this date, our learned brother Mr. K. G. Sankara Aiyar has to assume with our European Orientalists, that the Mahabharata War took place in 3102 B. C.—Synchronous with the commencement of the Kali Yuga, against a host of Hindu and Buddhist authorities, including the Mahabharata

and the chief Puranas, which go to prove uniformly and beyond a shadow of doubt that the Great War of the Pandavas took place 37 years before the commencement of the Kali Yuga. The only exception to this is perhaps Kalhana, the author of Raja-Tarangini, who however says, from a mistaken calculation, that the Mahabharata War took place 653 years after the commencement of the Kali Yuga. This view, however, does not tally with our learned critic's opinion who distinctly takes the two events to be contemporaneous. We shall say more about Kalhana and his views in our Appendix dealing with the Chronology of the kings of Kashmir. Further the year 3735 of the Mahabharata War in our inscription will have to be taken interpreted as meaning the year corresponding to 3735-2449 B. C. (according to Kalhana) or 1286 A. D. Then perhaps, we shall have to interpret the year 556 Saka but 556 era to mean not 556 of the Salivahana Saka of some later Sakabda (corresponding to 1286 A. D.)

Alas! it is a great pity that these Orientalists should first conceive a theory of their own, and then actively set themselves to work out the same by hook or crook, by changing every authority to suit their own favourite hypotheses, and by hoisting up the fabricated text as the only true version while they perfectly know all the while in their own hearts of hearts that they have been able to achieve their objects only by fabricating evidence and meddling with the original authorities. For, where is there any authority to show that Salivahana was ever considered to be a Saka King, and that he called his Era of 78 A. D., after the name of the Saka Kings. Nor is there any explanation why his Era should be referred to as the Era of the Saka Kings in the plural number! The whole of this argument might be properly termed as reasoning out in a circle. There are at least some persons who by antithesis apply the terms Saka-nripati or Saka to Vikramaditya who founded the Era of 57 B. C., by confounding him with Sriharsha Vikramaditya who defeated the Sakas or Persians in a great battle, some 400 years before the Vikrama Era of 57 B. C. (Vide Bhattotpala's commentary on Brihatsamhita, Ch. VIII. Vs 20-21) But there is absolutely no justification whatever to apply the term Saka to Salivahana. The Orientalists simply beg the question, and beat about the bush in discussing such matters, blowing hot and cold at the same time, misjudging themselves, and misleading others and thereby keeping back the Truth as far away as possible from the ken of ordinary public!

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# APPENDIX I

Statement showing the contemporaneity of Kings with their reigning periods in 3 of the states of Bharat namely 1. Magadha, 2. Nepal, 3. Kashmir.

KALI. I = 3101 B.C.

S Before Kali No.From-To		<i>Magadha.</i>		<i>Nepal.</i>		<i>Kashmir.</i>	
		<i>Barhadradha Dynasty</i> (Capital Kurukshetra)		<i>Gopala Dynasty.</i>		<i>Gonanda Dynasty.</i>	
		Name of the King		Years reigned.		Reigned Till B.K.	
1.	1058 970	Last but one king in Kuru family name not known.		88		1. Bhuktamāna gatha gupta. 1058 to 970	History of the time is not traced.
2.	970 898	Last king of Kuru family name not known.		72		2. Jaya Gupta 898	"
3.	898 818	Sudhanva I		80		3. Parama Gupta 818	"
4.	818 725	Subhōtra		93		4. Harṣha Gupta 725	"
5.	725 687	Chyavana		38		5. Bhima Gupta 687	"
6.	687 650	Krimi or Kriti		37		6. Maṇi Gupta 650	"
7.	650 608	Chaidya or Uparichara Vasu or Pratipa		42		7. Viṣṇu Gupta 608	"
8.	608 596	Brihadradha I. Founder of the Magadha kingdom, with 'Girivraja' as capital				8. Yakṣha Gupta 596	"
9.	596 466	Kuśāgra		72		<b>Ahir Dynasty</b>	
				70		9. 1st king, name not known 466	"

<i>Magadha,</i>			<i>Nepal,</i>		<i>Kashmir,</i>	
<i>Barhadrachha Dynasty</i>			<i>Kirata Dynasty.</i>		<i>Gonanda Dynasty.</i>	
(Capital Girivraja)			Years		Reigned	
S. Before Kali	No. From-To	Name of the King	reigned	Years	Till B.K.	Till B. K.
10.	466 396	Riṣabha	70	10. 2nd king name not known 396		"
11.	396 336	Satyahita	60	11 3rd king name not known 336		"
			<b>Kirata Dynasty</b>		<b>Gonanda Dynasty</b>	
					B. K. 348-136	
12.	336 293	Punya or Puṣhpavanta	43	12. Yalambara	293	1st King Name not known 305
13.	293 250	Satyadhruti	43	13. Pavi	250	2nd King name not known 262
14.	250 207	Sudhanva II.	43	14. Skandara	207	3rd King name not known 220
15.	207 164	Sarva	43	15. Valamba	164	4th King name not known 178
16.	164 121	Bhuvana or Sambhava	43	16. Hriti	121	5th King name not known 136
17.	121 79	Jarāsandha or Brihadradha II	42	17. Humati	79	Counting from :- Gonanda 1. (B. K. 136 to 86) 86
18.	79 37	Sahadēva (died in the Mahābhārata War of 3138 B. C. or B. K. 36)	42	18. Jīlādāsti (died in the Mahābhārata War of 3138 B.C. or B. K. 36)	36	2. Dāmodara 1 38

B. K. to A. K.		Till A. K.	
19.	36 22	'Mārijāri' or 'Sōmāpi or Sōmā-dhi' was crowned as king in 'Girivraja' (Capital of Magadha) B. K. 36 or 3138 B. C.,	58
		19. Gali was crowned as king of Nēpāl in 36 before Kali or 3138 B. C. to	1
		3. Yasovati	37½ Till A. K. 20
		4 Gonanda II	(Crowned before the Mahābhārata War as king of Kashmir in 37½ B. K. or 3139½ B. C. He was a child aged under two years at the time of the Mahābhārata War of 3138 B. C. or 36 B. K. He was the contemporary King to Somādhi of Magadha, Gali of Nēpāl, Dharmaraja of Hastināpura, and Brihadbala of Ayodhya)
		20. Pushka.	38 Kings 5 to 39
		21. Suyarma	75 . ३३ (Names not known) these 35 Kings reigned for 1330 years from Kali 20 to Kali 1350 or 3082 B. C. to 1752 B. C. 1350
		22. Parbha	112
		21. Apratipa	36
		22. Apratipa	122
		23. Apratipa	122
		24. Apratipa	122
		25. Apratipa	122
		26. Apratipa	122
		27. Apratipa	122
		28. Apratipa	122
		29. Apratipa	122
		30. Apratipa	122
		31. Apratipa	122
		32. Apratipa	122
		33. Apratipa	122
		34. Apratipa	122
		35. Apratipa	122
		36. Apratipa	122
		37. Apratipa	122
		38. Apratipa	122
		39. Apratipa	122
		40. Apratipa	122
		41. Apratipa	122
		42. Apratipa	122
		43. Apratipa	122
		44. Apratipa	122
		45. Apratipa	122
		46. Apratipa	122
		47. Apratipa	122
		48. Apratipa	122
		49. Apratipa	122
		50. Apratipa	122
		51. Apratipa	122
		52. Apratipa	122
		53. Apratipa	122
		54. Apratipa	122
		55. Apratipa	122
		56. Apratipa	122
		57. Apratipa	122
		58. Apratipa	122
		59. Apratipa	122
		60. Apratipa	122
		61. Apratipa	122
		62. Apratipa	122
		63. Apratipa	122
		64. Apratipa	122
		65. Apratipa	122
		66. Apratipa	122
		67. Apratipa	122
		68. Apratipa	122
		69. Apratipa	122
		70. Apratipa	122
		71. Apratipa	122
		72. Apratipa	122
		73. Apratipa	122
		74. Apratipa	122
		75. Apratipa	122
		76. Apratipa	122
		77. Apratipa	122
		78. Apratipa	122
		79. Apratipa	122
		80. Apratipa	122
		81. Apratipa	122
		82. Apratipa	122
		83. Apratipa	122
		84. Apratipa	122
		85. Apratipa	122
		86. Apratipa	122
		87. Apratipa	122
		88. Apratipa	122
		89. Apratipa	122
		90. Apratipa	122
		91. Apratipa	122
		92. Apratipa	122
		93. Apratipa	122
		94. Apratipa	122
		95. Apratipa	122
		96. Apratipa	122
		97. Apratipa	122
		98. Apratipa	122
		99. Apratipa	122
		100. Apratipa	122

<i>Magadha,</i> <i>Pradyota Dynasty</i> (Capital Girivraja.)		<i>Nepal,</i> <i>Somavamsi Dynasty.</i>		<i>Kashmir,</i> <i>Gonanda Dynasty.</i>	
S. Kali years No. From—To	Name of the King	Years reigned	Reigned Till B.K.	Reigned Till B.K.	
22. 122 162	Nirāmitra	40	23. Thunka	149	—
23. 162 220	Sukrutha or Sukṣhatra	58	24. Swānanda	187	—
24. 220 243	Brihatkarma	23	25. Stunko	220	—
25. 243 293	Syērajit	50	26. Gighri	258	—
26. 293 333	Srutanjaya	40	27. Nāne	293	—
27. 333 368	Mahābala	35	28. Lūk	333	—
28. 368 426	Suchi	58	29. Thōr	368	—
29. 426 454	Kṣhēmya	28	30. Thoko	412	—
30. 454 518	Anuvrata	64	31. Varma	449	—
31. 518 553	Dharmanētra	35	32. Gūja	486	—
32. 553 611	Nirvriti	58	33. Pushkara	523	—
33. 611 649	Suvrata	38	34. Kēsu	560	—
34. 649 707	Drudhasēna or Mahāsēna	58	35. Sunsa	597	—
35. 707 740	Sumati or Mahānētra	33	36. Sammu	634	—
36. 740 762	Suchala or Subala	22	37. Guṇana	671	—
37. 762 802	Sunētra	40	38. Kimbu	70	—
38. 802 835	Satyajit	83	39. Patuka	745	—
39. 835 920	Virajit	35	40. Gasti	782	—
40. 920 970	Ripunjaya	50			—
<b>Somavamsi Dynasty</b>					
41. 970 1000	Nimiṣha	835			—
42. 1000 1035	Mānākṣha	838			—
43. 1035 1125	Kāka-Vārman	940			—



## Pradyota Dynasty

41.	970	993	Pradyōta	23	44. Name not known	992	—
42.	993	1017	Pālaka	24	45. "	1044	—
43.	1017	1067	Viśākhayūpa	50	46. "	1096	—
44.	1067	1088	Janaka	21			
45.	1088	1108	Nandivardhana	20			

## Śiśunāga Dynasty.

46.	1108	1148	Śiśunāga	40	47. "	1148	—
47.	1148	1184	Kākavarma	36	48. "	1200	—
48.	1184	1210	Kshēmadharma	26			
49.	1210	1250	Kshēmajit	40	49. Pasuprēkshadēva	1252	—
50.	1250	1288	Vidhisāra or Bimbisāra	38	50. Name not known	1298	—
51.	1288	1315	Ajātaśathru	27	51. "	1344	—
52.	1315	1350	Darśaka	35			

53. 1350 1383 Udayana

33

52. Bhāskaravarman 1339

40. Lava

1389

(reigned till 1389  
Kali, being chait-  
ed less he adop-  
ted Bhūmi Var-  
man.)

## Sūryavamsi Dynasty.

54.	1383	1425	Nandivardhana	42	53. Bhūmi varman	1456	41. Kuśa or
55.	1425	1468	Mahānandi	43	"		Kusésaya 1428
							1467
56.	1468	1556	Mahāpadma Nanda	88	54. Chandravarma	1517	43. Surēndra
57.	1556	1568	Sons of "	12	55. Jayavarman	1599	44. Gōdhara
							45. Suvarṇa 1584

<i>Magadha</i>		<i>Nepal</i>		<i>Kashmir</i>	
<i>Maurya Dynasty</i> (Capital Girivraja)		<i>Suryavamsi Dynasty</i>		<i>Gonanda Dynasty</i>	
S. Kali years No. From—To	Name of the King	Years reigned	Reigned Till Kali	Reigned Till Kali	
<b>Maurya Dynasty.</b>					
58. 1568 1602	Chandragupta	34			
59. 1602 1630	Bindusāra	28	56. Varshavarman	1660	46. Janaka 1623
60 1630 1666	Aśoka Maurya	36	"		47. Sachinara 1654
61. 1666 1674	Supārśva or Suyāśa	8	"		"
62. 1674 1682	Dasaradha	8	57. Sarvavarman	1738	48. Asōka or Dharma Asōka 1702
63. 1682 1752	Indrapālita	70	"		49. Jalauka 1758
<b>Sunga Dynasty.</b>					
64. 1752 1760	Harṣhavaradhana	8			
65. 1760 1769	Sangata	9			
66. 1769 1782	Sālīśūka	13			
67. 1782 1789	Somasarna	7	58. Prithvivarman	1814	50. Dāmōdara II 1808
68. 1789 1797	Satadhanva	8			
69. 1797 1884	Brihadradha	87	59. Jyēṣhtavarman	1889	51. Kāniṣhka 1863
<b>Sunga Dynasty.</b>					
70. 1884 1944	Pushyamitra Sunga	60	60. Harivarman	1965	52. Abhimanyu 1920
71. 1944 1994	Agnimitra	50			53. Gónanda III 1955
72. 1994 2060	Vasumitra	36	61. Kubērarvarman	2053	54. Vibhishana 2009½
73. 2030 2047	Sujyēṣhta	17			55. Indrajit 2045

74.	2047	2077	Bhadraka or Andhraka	30	62.	Siddhivarman	2114	56.	Rāvana	2075
75.	2077	2110	Pulindaka	33	57.			57.	VibhishanaII	2110½
76.	2110	2113	Ghoshāvasu	3						
77.	2113	2142	Vajramitra	29	63.	Haridattavarman	2195	58.	Kinnara or	
78.	2142	2174	Bhāgavata	32					Nara	2150
79.	2174	2184	Dēva Ehūti	10	59.	Siddha		59.	Siddha	2210
80.	2184	2223	Kānva Dynasty.							
			Vasudēva Kanva	39						
81.	2223	2247	Bhūmi Mitra	24	64.	Vasudattavarman	2258	60.	Utpalākṣha	2240½
82.	2247	2259	Nārāyaṇ Kanva	12						
83.	2259	2269	Suśarma	10						
Āndhra Dynasty.										
84.	2269	2292	Srīmukha	23	65.	Pativarman	2311	61.	Hiranyakṣha	2387
85.	2292	2310	Srīkrishna Sātākarni	18						
86.	2310	2320	Sri Mallia Sātākarni	10	66	Siva Vridhi- varman	2365	62.	Hiranyakula	2338
87.	2320	2338	Pūrṇōtsaṅga	18						
88.	2338	2394	Sri Sātākarni	56	67.	Vasantavarman	2426	63.	Vasukula	2398
89.	2394	2412	Skandastanbin	18						
90.	2412	2430	Lambōdara	18						
91.	2430	2442	Apitaka	12						
92.	2442	2460	Mēghaswāti	18	68.	Sivavarman	2488	64.	Mihira Kula	2468
93.	2460	2478	Sātaswāti	18						
94	2478	2485	Skanda Sātākarni	7						
95.	2485	2488	Mrugendra Sātākarni	3						

*Magadha,  
Andhra Dynasty  
(Capital Girivraja)*

*Nepal,  
Thakur Dynasty.*

*Kashmir,  
Gonanda Dynasty.*

S. No.	Kali years From—To	Name of the King	Years reigned	Reigned Till Kali	Reigned Till Kali
96.	2488 2496	Kuntala Sātākarni	8		
97.	2493 2508	Saumya Sātākarni	2	69.	Baka 2508½
98.	2508 2509	Sāta Sātākarni	1		66. Kshītinandana 2538
99.	2509 2545	Puloma Sātākarni	36		
100.	2545 2583	Mēgha Sātākarni	38		
101.	2583 2608	Arishta Sātākarni	25	70.	Vasunandana 2590
102.	2608 2613	Hāla	5	varman 2615	68. Nara 2625
103.	2613 2618	Mandalaka	5		
104.	2618 2639	Puriendrāsēna	21	71.	Sankaradēva 2640
105.	2639 2640	Sundara Sātākarni	1		
106.	2640 2640½	Chakōra Sātākarni	½	72.	Dharmānētra 2664
106a.	2640½ 2641	Mahēndrasātākarni	½	73.	Mānadēva 2684
107.	2641 2669	Siva Sātākarni	28		
108.	2669 2694	Gautamiputra Śri Sātākarni	25	74.	Mahidēva 2704
109.	2694 2726	Pulomān II	32	75.	Vasantadēva 2719
				76.	Udayadēva- varman 2724
110.	2726 2733	Sivaśri Sātākarni	7	77.	Mānadēva- varman 2754
111.	2733 2740	Sivaskanda Sātākarni	7		
112.	2740 2759	Yagnasri Sātākarni	19	78	Gunakāma- devavarman 2764
113.	2759 2765	Vijayaśri Sātākarni	6		
114.	2765 2768	Chandraśri Sātākarni	3		
115.	2768 2775	Pulomān III	7		
				71.	Gökarna 2780



<i>Magadha</i>			<i>Nepal</i>		<i>Kashmir</i>	
<i>Maurya Dynasty</i> (Capital Girivrajā)			<i>Suryavamsi Dynasty</i>		<i>Gonanda Dynasty</i>	
S. Kali years No. From—To	Name of the King		Years reigned	Reigned Till Kali	Reigned Till Kali	
<b>Thakur Dynasty</b>						
123.	3020	3120	VIKRAMADITYA	100	84. Amṣuvarman 3069 (Emperor Vikra- māditya of Ujjain came to Nēpāl and established his era there in 3044 Kali or 58-57 B. C.)	80. Mēghavāhana 3056
124.	3120	3130	Dēvabhakta	10	85. Kṛitavarman 3156	81. Pravaraśena or Tunjina 3086
125.	3130	3179	Son of „ (Name not known)	49	86. Bhimārjuna 3249	82. Hiranya 3116
126.	3179	3239	SALIVAHANA	60	83. Mātrugupta 3121 (Sent by Empē- ror Vikrama- ditya of Ujjain as king of kash- mir.)	
					84. Pravaraśēna II 3181	
					85. Yudhiṣṭhira II 3200	
					86. Lakshmaṇa or Narēndrā- ditya 3239	

127.	3289	3295	Sālihotra	56	87.	Narēndradēva	8274	87.	Tunjina or Raṇāditya	3376
128.	3295	3351	Sālivardhana	56	88.	Name not given	3334	88.	Vikramāditya	3317
129.	3351	3407	Suhōtra	56	89.	Name not given	3400	89.	Baladitya	3354
130.	3407	3463	Havirhōtra	56	90.	Viradēva	3495	90.	Durlabha- vardhana	3390
131.	3463	3519	Indrapāla	56	91.	Chandrakētu Dēva	3561	91.	Durlabhka or Pratāpaditya	3440
132.	3519	3574	Mālyavān	55	92.			92.	Chandrapida or Varnāditya	3499
133.	3574	3629	Sambhudatta	55	93.			93.	Tārāpida	3533
134.	3629	3684	Bhaumarāja	55	94.			94.	Lalitāditya	3569
135.	3684	3739	Vatsarāja	55	95.	Narēdradēva	3617	95.	Kuvalayāditya	3570
136.	3739	3795	BHOJARAJA	56	96.	Varadēva	3671	96.	Vajrāditya	3627
137.	3795	3888	Sambhudatta II	43	97.	Naramudi	3716	97.	Prithivyāpida	3671
138.	3888	3981	Bindupāla	43	98.	Sankaradēva	3728	98.	Sangramāpida	3671
					99.	Vardhamāna- dēva	3741	99.	Jayāpida	3722
					100.			100.	Lalitāpida	3774
					101.	Gunakamadēva	3849	101.	Sngrāmāpida II	3831
					102.	Bhōjadēva	3857	102.	Chipyata Jayāpida	3883
					103.	Lakṣmi- kamadeva	3879			





140.	3924	3967	Mahinara	43	104. Anangāpida 3942 105. Utpalāpida 3947 106. Sukhavarma 3954
141.	3967	4010	Sōmavarma	43	107. Avantivarma 3982 108. Sankaravarma 4002 109. Gōpalavarma 4004 110. Sankata 111. Sugandha 4006 112. Sūravarma
142.	4010	4058	Kāmavarma	43	113. Pārtha 4020 114. Nirjitavarma 4024 115. Chakravarma 4036 116. Ummattāvanti 4038 117. Yaśaskara 4047½ 118. Varnāta 119. Sangrāma- dēva 4048 120. Parvagupta 4050 121. Kṣhēmagupta 4059
143.	4053	4095	Bhūmipāla or Veerasimha	42	122. Abhimanyu gupta 4073 123. Nandigupta 4074 124. Tribhuvana- gupta 4076 125. Bhimagupta 4081 126. Dittā or Didda 4114

144.	4095	4161	Rangapāla	66	127. Sangrāmārāja	4129
					128. Harirāja	4149
					129. Ananta Deva	
					130. Kalāṣa	4200
					131. Utkarṣha	4212
					132. Harṣha	
					133. Uchchala	4222
					134. Sankharāja	
					135. Sussala	4230
					136. Jayasimha	4250
					or A. D. 1148	
145.	4161	4228	Kalpasimha	67	The history of Ka- shmir from 1148 A D to 1295 A. D., and that of the Kings is not known to us. From 1295 A. D to 1324-25 A.D. Kashmir was ruled by Simha Dēva. Afterwards it was occupied by Mus- lims. We can have the details of the later his- tory in our 'Chronology of Kashmir History Reconstructed.'	
146.	4228	4295	Gangā Simha	67		
			or 1198 A. D.)			

This Dynasty came to an end in the 2nd battle of Kurukṣētra or Thānēsvar which was fought with Gōri Muhammad.

# APPENDIX II

## Imperial Royal Dynasties of Bharat.

( After the Mahābhārata War )

From 36 years before Kali or 3138 B. C. to 4295 Kali or 1193 A. D.

### Magadha Empire

S. No.	Name of the Dynasty.	No. of kings reigned	No. of years reigned	Kali	B. C.
1.	Barhadratha Dynasty	22	1006	Before Kali 36 to Kali 970	103
2.	Pradyōta	5	138	970-1108	3138-2132
3.	Śiśunāga	10	360	1108-1468	2132-1994
4.	Nanda	2	100	1468-1568	1994-1634
5.	Maurya	12	316	1568-1884	1634-1534
6.	Śunga	10	300	1884-2184	1534-1218
7.	Kānva	4	85	2184-2269	1218- 918
8.	Andhra	32	506	2269-2775	918- 833
End of Magadha Empire 327 B. C.					833- 327

### Pataliputra Empire

9.	Mahāgupta	7	245	2775-3020	327- 82
End of Mahā Gupta Empire 82 B. C.					

## Ujjayini Empire ( Agni Vamsi )

S. No.	Name of the Dynasty.	No. of kings reigned	No. of years reigned	Kali	B. C.
10.	Pānwār Dynasty (one of the Agnivamši from Emperor Vikramāditya)	24	1275	3020-4295	82 B. C. to 1193 A. D.

## The four Agnivamši or Brahmakṣhātra Vamsas

- I. Pramara or Pānwār Dynasty
- II. Chayabāni or Chouhān Dynasty
 

1. Tōmara Dynasty	Sub-divisions of Chouhān
2. Samaladēva Dynasty	
- III. Sukla or Chālukya Dynasty
- IV. Parihāra or Pratihāra Dynasty

## List of Kings of the Panwar Dynasty

From Kali 2710 to Kali 4295

No.	Names of the Kings	Years reigned	Era of Kali	Christian Era B. C.
1.	Pramara	6	2710-2716	392-386
2.	Mahāmara	3	2716-2719	386-383
3.	Dēvāpi	3	2719-2722	383-380
		3	2522-2725	380-377
4.	Dēvadūta			
5.	Defeated by Sakas left Ujjain and had gone to Srisailam. These were inefficient and nameless kings. Their names are not mentioned in the Purāṇa.		2725-2920	377-182

6.	Gandharva Sēna	50	2920-2970	182-132
7.	Sankharāja son of No 6 (No. 6 went to forest for meditation.)	30	2970-4000	132-102
	No. 7 died issueless, Gandharvasēna returned from the forest and took up the Government again.	20	3000-3020	102- 82
8.	VIKRA MADITYA, 2nd son of Gandharvasēna born in 3001 Kali (i. e. B. C. 101)	100	3020-3120	82- 19A.D.,
9.	Dēvabhakta	10	3120-3130	19- 29 „
10.	Nameless King	49	3130-3179	29- 78
11.	(Name not given in purāna)	60	3179-3239	78-138
12.	Sālihōtra			
13.	Sālivardhana			
14.	Suhōtra			
15.	Havirhōtra			
16.	Indrapāla	500	3239-3739	138-638
17.	Mālyavān			
18.	Sambhudatta			
19.	Bhaumarāja			
20.	Vathsarāja			
21.	BHOJARAJA	56	3739-3795	638-693-94
22.	Sambhudatta			
23.	Bindupāla			
24.	Rājapāla			
25.	Māhinara			
26.	Sīmavarma	300	3795-4095	693-993-94
27.	Kāmarvarma			
28.	Bhūmipala or (Virasimha)			

No.	Name of the Kings	Years reigned	Era of Kali	Christian Era B. C.
29.	Rangapāla	200	4095-4295	993-1193-94
30.	Kalpasimha			
31.	GANGASIMHA (Issueless)			

This royal dynasty came to a close in the battle of kurukṣhētra fought with Gori Muhammad. Along with this Dynasty have closed the four dynasties of Agni Vamsi except a few royal families of the Chalukya dynasty that established their might in the South.

## II. Chouhan Dynasty. Ajmir. Rajaputana

From 2710 Kali to 4295 Kali or From 392 B. C. to 1193 A. D.

1. Vayahāni or Chayahāni	12. Pratāpa or (Chandragupta II)
2. Tomara. He conquered Indraprastha Rāshtra and reigned there. Tōmara's brother 'Samaladēva' reigned in Ajmir. (Rājaputāna)	13. Mōhana
3. Samaladēva	14. Swētarāya
4. Mahādeva	15. Mēghavāha
5. Ajaya	16. Lōhādharma
6. Veerasimha	17. Veerasimha
7. Bindusāra	18. Vibudha
8. Vikrama or (Veeravīhāntaka)	19. Chandrarāja
9. Mānikya	20. Harihara
10. Mahāsīmha	21. Vasanta
11. Chandragupta	22. Balānga
	23. Pramadha
	24. Angarīya
	25. Viśāla

26. Sārangadēva
27. Mantradēva.
28. Jayasimha. (conquered the whole of Aryāvarta.  
i. e. Northern Hindustan)
29. Anandadēva.
30. Sōmeswara. (He had three sons) 1. Dundhu  
Kāra. 2. Krishnakumāraka. 3. Prithvirāja.  
1st son Dundhukāra conquered Madhura

31.

Rāshtra and reigned there.  
3rd son Prithvi Rāja was adopted by Ananga-  
pāla of Delhi Rāshtra and reigned there.  
(Thōmarā Dynasty.)  
Krishnakumāraka (reigned in Ajmir) (2nd  
son of No. 30 King) This Dynasty came to an  
end in the battle of Kurukshetra which was  
fought with Gōri Mohammad in 1193 A. D.

### III. Sukla or Chalukya Dynasty.

Dwāraka Rāshtra (From Kali 2710 to Kali 4295.)

1. Sukla or Chālukya
2. Vishwakṣēna
3. Jayasēna
4. Viṣēna
5. Madasimha
6. Sindhuvarma
7. Sindudweepa
8. Sripati
9. Bhujāvarma
10. Raṇavarma
11. Chitravarma
12. Dharmavarma
13. Krishṇavarma
14. Udaya
15. Vāpyakarma
16. Guhila

18. Rashtrapāla

19. Jayapāla

20. Vēnuka

21. Yasovigraha

22. Mahichandra

23. Chandradēva

24. Mandapāla

25. Kumbhapāla or Vyṣyapāla

26. Dēvapāla. (He is the son-in-law of Anan-

gapāla of Delhi Rāshtra. (Tomara Dynasty.)

He had two sons. 1. Jayachandra and

2 Ratnakhānala. (Rāni Samyukta was the

daughter of this Jayachandra.)

Jayachandra. (He had no sons) This dynasty

came to a close after the Kurukshētra war

which was fought with Gōri Mohammad.

17. Kālabhoja

# IV. Pratihara or Parihara Dynasty. (Kalinjarapura, Bengal) From Kali 2710-4295.

1. Parihāra
2. Gaura Varma
3. Ghorā Varma
4. Suparṇa
5. Rūpana
6. Kāravarma
7. Bhogavarma
8. Kalivarma
9. Kauśika
10. Kāthyāyana
11. Hēnavata
12. Sivavarma
13. Bhāvavarma
14. Rudravarma
15. Bhojavarma
16. Gavavarma
17. Vindhyavarma
18. Sukhaśēna
19. Balāka
20. Lakshmana

21. Mādhava
22. Kēśava
23. Surasēna
24. Nārāyana
25. Sāntivārma
26. Nadvārma,
27. Sarangadēva
28. Gangadēva
29. Anangabūpati
30. Mahīpati I
31. Rājēswara
32. Nrusimha
33. Kalivarma II
34. Dhruтивarma
35. Mahīpati II

This Dynansty came to an end after the battle of Kurushētra which was fought with Gori Mohamud in 1193 A. D.

(He conquered Gauda Rāsh-  
tra and reigned there.)



## A P P E N D I X III

We have sufficiently proved in our works the following  
Important dates in the History of Bharat.

		Kali	B.C.
1. Mahābhārata War — B. K. (or before Kali)	B. K.	36	3138
2. Coronation of Yudhistira and Yudhi- ṣṭira era begins	,,	36	,,
3. Birth of Parikṣhit	,,	36	,,
4. Coronation of Somādhi in Magadha (Ēarhadradha Dynasty)	,,	36	,,
5. Coronation of Brihadbala in Ayodhya (Ikshwāku Dynasty)	,,	36	,,
6. Coronation of 'Gali' in Nēpāl (Kīrāta Dynasty who are Kṣatriyas by caste)	,,	36	,,
7. Coronation of Gonanda II in Kāshmir (Gonanda Dynasty, Kṣatriya.)	,,	37½	,,
8. Kṛiṣṇa Niryāna		—	3102
9. Kali Era begins		—	3102
10. Coronation of Parikṣhit	Kali	1	3101
11. Jayābhyudaya Yudhiṣṭira era begins		1	,,
12. Yudhistirakāla era or the Saptarṣhi era or Loukikābda which is still used in Kāshmir		26	3076
13. Death of Parikṣhit		60	3042
14. Janamējaya's gift-deed (Ind. Ant. 333,334)		89	3013
15. Aryabhat (The Great Astronomer)		360	2742
16. Beginning of the 'Yudhistira era of the Jains'		468	2634
17. Coronation of Pradyōta		970	2132
18. Coronation of Siśunāga		1108	1994

19.	Buddha's birth (Buddha was the son of Suddhodana the 23rd king of the Ikṣhvāku Dynasty which ruled in Ayodhyā from 3138 B. C. to 1638 B. C. i. e. 1500 years, 30 kings ruled in this Dynasty. Each king reigned on an average for 50 years. Suddhodana (the father of Buddha) being the 23rd king ( $23 \times 50 = 1150$ ) might have been reigned in the 12th century after the Mahābhārata War. i. e. the 19th century B.C. & not the sixth century B.C.	1215	1887
20.	Contemporaries of Buddha (1) Kṣhēmajit the fourth king of the Siśunāga Dynasty or the 31st, of the Magadha King count- ing from the war, reigned from		
	B. C. 1892-1852	1215	1887
(2)	Bimbiṣāra „ 1852-1814	1250	1852
(3)	Ajātaśatru „ 1814-1787	1288	1814
	Buddha's renunciation	1244	1858
	Buddha Niyvaṇa	1295	1807
31.	Mahāpadmananda's Coronation	1468	1634
22.	Chandragupta Maurya „	1568	1534
23.	Coronation of Asoka	1630	1472
24.	Age of Nagarjuna Yogi	1808	1294
25.	Pushpamitra Sunga (Coronation)	1884	1218
26.	Age of Patanjali	1884	1218
27.	Vasudēva Kanva	2184	918
28.	Āndhra Dynasty (Srimukha)	2269	833
29.	Mālavagaṇa Saka or Era	2377	725
30.	Birth of Vardhāmana Mahā-Vira or 'JINA' (the 24th and last of the Jain prophets	2503	599
„	Niryāna of Jina (or Vardhamāna Mahā- vira) 470 years before Vikrama Era. According Jina-Vijaya (470 + 58) 528 B.C.)	2574	528
31.	Birth of Kumārila Bhatta. Propagator of Karma-Kanda of the Vēdās. (Contempo- rary to Mahāvira from 557 - 528 B. C. (Cycle year 'Krodhi')	2545	557
„	Kumarila Bhatta was pushed out into the street from the terrace of his Jaina Guru (Cycle year 'DHATA')	2577	525

„	Death of Kumārila Bhatta. (Cycle year 'KILAKA')	2609	493
32.	Cyrus Era. This era was used in Northern India by Vruddha Garga and Varahamihira in their Astronomical treatises.	2552	550
33.	Birth of Sri Sankara (Cycle year 'NANDANA')	2593	509
„	Upanayana of Sankara	2598	504
„	In the beginning of his 8th year he lost his father Sivaguru	2601	501
„	Completed the study of the four Vēdās and Vēdangās	2601	501
„	Got permission of his mother to enter the Holy order of Sanyāsa (Kārthika Sukla Ekādasi, Cycle year 'PLAVA')	2602	500
„	Initiated by Govinda pādāchārya into karma Sanyasa at Amarakanta on the bank of the Narmada river. (Phālguna Sudha Dwithiya of the Cycle year 'Subhākrut')	2603	499
„	Philosophical study from Govindapādācharya	2603 to 2605	499 497
„	Visited his Paramaguru Goudapādācharya who was aged 120 years by that time at Badarikasrama on the Himalayas and stayed there for four years to study the philosophy at his paramaguru	2605 to 2609	497 493
„	By the order of his Paramaguru Gaudapādāchārya Sri Sankara wrote a Bhāṣhya on Gaudapāda Kārikās and sixteen Bhāṣhyas on Prasthāna thraya etc., in this period of four years	„	„
„	Initiation of Viṣṇu Sarma 'By Sankara who was his Sahapātti (Co - Student) at Kālāti and who followed him in all his activities. His sanyāsa name is 'CHITSU-KHACHARYA' (He was the author of 'Brihat Sankara Vijaya') the first work written on Sankara's life.	„	„
„	Death of Sankara's mother 'Aryamba' Cycle year 'Plavanga'	2608	493

, ★ Nirvāna of Govindapādāchārya (the Guru)  
of Sankara (Kārthika Purnima Cycle year  
'Plavanga'

2608

493

## ★ The Glory of Ujjain

"Ujjain had hitherto been ruled by the independent chiefs for a long time, we can surely say that it was standing as a great centre of learning at least from 2450 Kali (652 B. C.) The literary greatness of this town can be realised from the history of Sri Harsha (Vikramarka) who breathed his last in 2645 Kali, (457 B. C.) and of the previous history. Before Sri Harsha (Vikrama), Ujjain was ruled by his maternal Grandfather, whom Sri Harsha succeeded. The mother of Sri Harsha was the daughter of the king of Ujjain. Father was the well-known scholar, Chandra Sarma. Chandra Sarma was the custodian and a propagator of all Oriental lore living in our time. He studied the Mahābhāshyam of Patanjali, from Gaudāpada and propagated throughout the length and breadth of India, during his Gārhastya. He took up Sanyāsam in his latter-age received his Brahma - Vidya from the same Gaudapāda in his Turiyāshrama, and propagated it to Sri Vidyāśankara (i.e. Adi Sankaracharya) who founded our Paramahansa Samrajyam.

"Thus Chandra Sarma of Ujjain prestige, was Govinda-bhagavatpada, the Holy Guru of the well-known Sri Vidyā-sankara (Adi Sankaracharya). Had it not been for the laborious work of Chandra Sarma (Govinda Bhagavatpada, Sanyasa name) in those days, there would not have been any chance for the up-keep of the Indian Literary Lore even to the present day.

"Ujjain is known to have been a great centre of Astronomy, from a long time. Maya, the Father of Indian Astronomy, who lived at the beginning of the Tretayuga, and who lives even to the very day through his Surya Siddhanta, the highest documentary evidence genuine, that has recorded the exact date of the beginning of the universe, correct to the second, and the only extraordinary authority to find out the chronology of the universe, speaks of Ujjain as one of the observatories directly north on his own meridian. Not this much even; it is the seat of one of the Joytirlingams, Maha-Kala by name. As such, Ujjain can very easily be grasped as one of the prominent places in Bharata Varsha from millions past."

„ Initiation of 'Sanandana' into Sanyasa order (His Sanyasa name is Padma Pādāchārya)	2608	493
„ Sankara's going to Prayāga to propagate the Advaita Philosophy. (Magha Bahula Amavasya.)	2609	493
„ The Brahmin who was suffering from leprosy and cured by Sankara at prayāga is the third disciple. His name is 'Udanka'	2609	493
„ The fourth disciple was the dumb man who was the son of Prabhakarādhvarin by name 'Pridhvidhara'. His Sanyasa name given by Sankara is 'Hastāmalakāchārya'	„	„
„ Prabhākaraādhvarin the father of Pridhvidhara also took the order of Sanyasa.	„	„
„ Sankara in his 16th year met Kumarila Bhatta for the first and the last time in Ruddhapura near Prayaga in the act of self-immolation by Kumarila Bhatta. (Kumarila is older than Sankara by 48 years.)	„	„
Cycle year 'Kilaka'	„	„

(Vide pages 146-148 of 'Epochs of Bharata Varsha' by Jagadguru Sri Kalyanananda Bharati Mantacharya Swami of Sringeri Sri Virupaksha Sri Peetam).

The chief among the disciples of, and one in regular succession of Vedantic teachers from Gaudapadacharya was Govinda Yogin. This Govinda yogin or Govinda Bhagavatpada as Sankara uniformly calls him in his works was no other person than Chandra Sarman, the renowned grammarian who is said to have had the special fortune of preserving to the world Patanjali's Mahābhāshya on Paṇini's Ashtādhyāyī as amplified by Kātyāyana's vartika, as we possess it at present. The traditions current in different parts of India as well as the written accounts that are recorded in Patanjali Vijaya, Gaudapādōllāsa, and Harimīśriya, inform us that he was a learned Brahmana of Prachyadesa (Andhradesa) that he was well-versed in the Vaidika and Laukika literatures of his day, that he had the special fortune of learning the Mahābhāshya from Gaudapādāchārya, that he settled at Ujjain and married Seelavati the only daughter of the Brahmin king of Ujjain who was descended from the Brahmin dynasty of Dhunji" who established a Brahmin kingdom in Ujjain in the ninth century

- „ The Great Pandit 'Mandana Miśra' was an independent Brahmin Chief or Raja of an important state with Mahishmatipura as the seat. He was a Kānva Brahmin of the south. He was the disciple of Kumārila Bhatta and a staunch adherent to Karma Kānda of the Vēdās. After a great discussion Mandana Miśra became the disciple of Sri Sankara, leaving his Gruhasta Ashrama he became a Sanyasin. His Sanyasa name is 'Surēswarāchārya' (Cycle year 'Sādhārana') 2611 491
- „ Sri Sankāra founded the 'Dwaraka Mutt' (Māgha Sukla Saptami of the cycle year Sādhārana with 'Hastāmalaka' as its 1st Adhipati. 2611 491
- 

before Christ. It is written by some that he also married two other wives (Sumati and Madanarekha) from the Vysya and the Sudra castes, and became the father of four sons who all became renowned in Indian Literature under the names of Bhartri-Hari, Sri Harsha, Bhatti and Vararuchi." (This 'Vararuchi' is different from the Vararuchi of 57 Bc., one of the nine Gems of Vikramaditya's court.)

Bhartrihari or Bhartri-prapancha as he was generally known in his later Ashrama, was the eldest son of Govinda Bhagavat-pada by his Royal Bhrahmin wife Seelavati (Daughter of the king of Ujjain). He is said to have ruled the kingdom of Ujjain for some time, as being the eldest son of his Royal mother by Chadra Sarmā; but being disgusted with the unchastity of his beloved queen, he soon resigned the kingdom in favour of his valarous brother Sri Harsha. He thereupon became a sanyasin and lived with his aged father as one of his constant chēlās. His proper name was 'Hari,' and 'Bhartri' was merely a title like "His Majesty."

Govinda Bhagavatpāda lived partly at Badarikashrama on the Himalayas, where his teacher, great teacher and great-great teacher lived, learning the Vedānta from their lips, and partly at Amarakanta on the bank of the Narmada near Ujjain teaching the Vedānta to his disciples in turn. Govinda Bhagavatpāda was like his Parama guru (Sri Suṣayogindra) a born Siddha and a great yogin. Besides the Mahabhashya

„ Sankara visited Nèpāl and destroyed the Buddha faith (Vide the Indian Antiquary Vol. XIII p 417 ff.)	2614	488 to 487
„ Fouded 'Jyotir Mutt' in the Himalayas Pushya Suddha Purnima of the cycle year Rākshasa) with 'Throtakâchāryā' as its 1st Adhipati.	2616	486
„ Sankara founded the 'Govardhana Mutt' of Puri (Jagannath), (Vaiśākha Sukla Navami of the cycle year 'Nala') with 'Padmapādāchārya as its Adhipati	2617	485

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which is said to have reproduced in its present shape, only three other works "Yoga-Tārāvali, Advaitānubhūti, and Brahmāmrita-varshini are ascribed to him.

Sankara, after wandering for nearly a year in search of his appointed Guru, arrived with his co-student and disciple Vishnu Sarana on the bank of the Narmada, and met Sri Govinda Yogin, by a happy coincidence, in his own hermitage, surrounded by his illustrious son 'Bhartri-Hari' (who was also a Sanyasin) and his disciples. Sankara gladly chose Govinda Yogin as his Holy Teacher, and the latter was most happy to accept the former as his worthy pupil. Though the teacher felt himself inferior to the pupil, yet Govinda Bhagavatpāda obeyed the Lord's command by making Sankara go through the formalities needed for becoming a full ascetic (Karma-Sanyasin).

"In his Brihat-Sankara Vijaya Chitsukha.Charya informs us that Sankara took the permission of his mother to become a Sanyasin on the 11th day of the Bright-half of the month of Kartika of the year 2639 of the Yudhishtira Saka (corresponding to 500 B. C.), and was ordained as a regular Sannyasin by Govinda Bhagavatpāda on the 2nd day of the Bright-half of the month of Phalguna of the year 2640 of the Yudhishtira Saka (corresponding to 499 B. C.). So Sankara became a full Sannyasin in his tenth year, and under the guidance of Govinda Bhagavatapada and his worthy son Bhartrihari, he became master of all the Sashttras before he completed his twelfth year. It is said that Sankara had very great reverence for Bhatrihari or Bhartriprapancha as he calls him and it was in emulation of him and at his inducement that Sankara wrote many of his minor works and commentaries.

„ The Sārada Mutt at 'Sringeri' was founded in Pushya Pūrṇima of the year 'Pingala' with 'Sureswarāchārya' as its first Peeta-dhipathi.	2618	484
“ The 'Kamakoti peetha' at 'Kanchi' was founded in vaiśākha Sukla Pūrṇima of the year 'Siddhārdhin' with Adi-Sankara himself as its first Acharya	2620	482
„ Nirvana of Sri Sankara in his 32nd year (Cycle year 'Raktākshi')	2625	477

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“ While Sankara was in Kalati attending his mother's funeral ceremony, a young Brahmin by name Sanandana arrives at kalati and informs Sankara that his revered guru Sri Govinda Bhagavatpada whom he had left at Badarikasrama has returned to his hermitage at Amarakanta (or Amareshwar) on the bank of Narmada owing to serious illness and that he is very anxious to see him before he quits his body in the world. After enquiring of the young man and of his object in going to him, Sankara accepts Sanandana as his disciple and starts at once to Amareswara with his two disciples Chitsukha and Sanandana and manages to arrive in the course of a month at his Guru's hermitage,

“ There, in the island of Māndhātā formed on the Vaidūryamani-Parvata in the Middle of Narmada, Sankara finds his aged and revered Guru, Govinda Bhagavatpada, lying on his death-bed surrounded by his devoted son Bhartrihari and his other loving disciples anxiously watching the last moments of his mundane existence as a Yogin, and is deeply moved at the pitiable sight of his teacher who had already lost his consciousness. It was in the cycle year 'Plavanga', the Pūrṇima (Full-Moon) day of the month of Kartika of the year 2646 of the yudhisthira Saka (of 3138 B. C.), and on hearing the sweet voice of Sankara crying by his side, Govinda Bhagavatpada suddenly recovers his senses, rises up like a strong healthy man from his bed, embraces Sankara with his arms, exhorts him to undertake his victorious tour (Digvijaya) throughout India to establish his Advaita Philosophy in the world, orders his pupils to follow Sankara in future as their master, imparts to them his last lesson on the duties of a Sanyasin called Turiyasrama Dharmopadesa, blesses Sankara once more and ensures him success in his grand undertaking and quietly passes away from the world, Yogin as he was, uttering the sacred syllable “Om” (Pranava) as his last word on this earth (493 B. C.)



34. Sri Harsha Era (King of Ujjain)	2645	457
35. Division of Andhra Empire	2775	327
36. Gupta Dynasty begins (Chandragupta) (Contemporary of Alexander)	2775	327
37. Gupta Era	2775	327
38. Alexander's Invasion	2776	326
39. Coronation of Samudragupta	2782	320
40. End of Mahā Gupta Empire	3020	82
41. Birth of Vikramaditya	3001	101
42. Coronation of Vikramāditya at Ujjain (Mālwa Rāshtra)	3020	82
43. Vikrama Era	3044	57
44. Kālidasa, Varāhamihira etc. nine Gems in the court of Vikramāditya.	3044	57
45. Christian Era begins	3102	A. D.

“As soon as the ceremonies connected with the Siddhi of Govinda Bhagavatpada are over, and his body is interred in a Samadhi constructed by the disciples for the time being, Sankara admits Sadananda into the sacred order of Sanyasins.

“It is stated by Chitsukhacharya, in his Brihat Sankara Vijaya, that when the wonderful news of the Siddhi (death) of Govinda Bhagavatpada reached the ears of *Sriharsha Vikramaditya*, the then Emperor of Ujjain he proceeded to the Island of Mandhata in Amaresvara on the bank of the Narmada where the sacred body of his revered father was interred by his disciples and in memory of his sacred name whose last word was Onkara, caused the great temple of Onkaranatha erected over his Samadhi. Compare also the following verse of Patanjali Charitra (VIII-72)

“ఇథం ప్రకాశ్య ప్రపయాః స్వశిష్యాన్ శంక రామశాన్ ।  
నియోజ్య శంకరాచార్యమద్వైతసాప నేగురుః ॥  
సోఽహమస్మీతి నిశ్చిత్వ విస్ఫుజ్యేతరకాంక్షితాన్ ।  
ఓమిత్యేకాక్షరంబ్రహ్మ ధ్యాయన్నంతః పరంశివమ్ ॥  
శాస్త్రశ్రుత్యంగనేత్రాద్వై (2646) యధిష్ఠిరశకస్యైవై (3138 B. C) ।  
ప్లవంగే కార్తికేమాసి పూర్ణిమాయాం గుహార్ధినే ॥  
శ్రీమద్దాడపదాచార్యశిష్యో యోగవిదాంవరః ।  
గోవిందభగవత్పదః సిద్ధిం సంప్రాప సంయమి ॥”

“గోవిందస్య ప్రతికులగురోః సిద్ధిమాకర్ణకృత్వా ।  
యత్కర్తవ్యం తదపి పరయన్యాదయో భ్రాతరస్యే ॥  
స్వే స్వే కర్మజ్యోషహితధియో విద్యయా క్షీరిమంత ।  
శ్చత్వారోఽపి స్థితిమభిమతా ముజ్జయిన్వ్యా మకుర్భన్ ॥”

46.	Coronation of Śalivāhana (Greatgrandson of Vikramāditya of 57 B. C.)	Kali 3179	A. D. 78
47.	Bhattotpala (Astronomer,	3439	338
48.	Bhāskaraāchārya, the Great Astronomer and Mathematician	3587	486
49.	Coronation of Bhojarāja	3739	638
50.	Birth of Rāmānujāchārya	4118	1017
51.	" Madhvāchārya	4220	1119
52.	Battle of Kuruśhetra with Mahammud Gori	4295	1193
53.	Independent Bhārat	5048	1947

“ इत्थं प्रशास्य प्रवयाः स्वशिष्यान् शंकरानुगान् ।

नियोज्य शंकराचार्यमद्वैतस्थापनेगुरुः ॥

सोऽहमस्मीति निश्चित्य विसृज्येतरकांक्षितान् ।

ओमित्येकान्तरब्रह्म इयायन्तः परंशिवम् ॥

शास्त्रसृत्यंगनेत्राद्वे (2645) युविष्ठिरशवस्यवै (3138 B. C. )

प्लवंगे कार्तिकेमासि पूर्णिमायां गुरोदिने ॥

श्रीमदगौडपदाचार्यशिष्यो योगविदां वरः ।

गोविंदभगवत्पादः सिद्धिदं संप्राप संयमी ॥”

“गोविंदस्य व्रतिकुलगुरोः सिद्धिदमाकर्ण्यकृत्वा ।

यत्कर्तव्यं तदपि वरुच्यादयो भ्रातरस्ते ।

स्वे स्वे कर्मण्यवहितधियो विद्यया कीर्तिमंत ।

श्चत्वारोऽपि स्थितिमभिमता मुज्जयिन्या मकुर्वन् ॥”

We are told by reliable Persons that the great shrine of Onkaranatha constructed by Sri-Harsha Vikramaditya in memory of his sacred father, is even to this day considered by the Hindus as one of their most sacred places of pilgrimage and that a grand festival is celebrated every year in this shrine on the Purnima day of the month of Kartika in memory of the great day on which Govinda Bhagavatpada attained his Brahmibhava. It is said that this festival attracts over 15,000 devotees from all parts of the country who consider the sanctity of Narmada on this day of the year above that of any other river, and say that while it requires 3 day's bathing in the Sarasvati, 7 Day's in the Yamuna, and 1 day's in Ganga, the mere sight of the Narmada at this place suffices to make men pure. (Vide Age of Sankara Part 1 A, P, P. 99-103.)

# APPENDIX IV

## Some major errors in modern books on Indian History Age of Kāniṣhka 1294 to 1234 B. C.

He was the 51st among the Kāshmir kings. He lived in the 13th century B. C., but not in the 1st century A. D., as was stated by the western historians. He never ruled in Ujjain. No era was started in his time. (Vide Rājatarangini)

### Mihirakula

He was not a Hūṇa as the modern historians say. They misrepresented his whole history. He was a Kṣatriya. He belonged to the Gonanda dynasty; he was the 64th king in the list of Kāshmir kings. His age was 704 B. C. to 634 B. C. (Vide Rajatarangini)

### Toramana

Tōramāna was not a foreign king. He was not a Hūṇa by race. He was a kṣatriya. He was the younger brother of Hiranya the 82nd king of Kāshmir, (16 B. C. to 14 A. D.) Being Yuvarāja 'Toramāna' issued coins in his name removing the coins bearing the image of the Goddess 'Bala'. This enraged the king (his brother). So he was imprisoned and died in prison. Toramāna's son was Pravarasēna, (Vide Rājatarangini) He ruled Kashmir as the 84th king after Matrigupta the 83rd ruler who was nominated by 'Vikramaditya' Emperor of Bharat.

The statement of the western historians that Thōramāna is the father of Mihirakula and they both belong to Hūṇa race is false and fictitious. They both belong to the Dynasty of Gonanda III the 53 king in the list of Kashmir rulers. (1182 B.C.) Mihirakula is the 12th King from Gonanda III (704 B. C.) and Thoramāna is the brother of the 30th king 'Hiranya' from Gonanda III (16 B. C.) He never ruled any where.

### Age of Nagarjuna Yogi

The Great Buddhist Yogi Nāgārjuna is a Kshatriya king. He visited Kāshmir twice, in the reigns of Kanishka and his successor Abhimānyu in the 13th century B. C. His age is between 1294 B. C. and 1234 B. C. (Vide Rājatarangini)

### Patanjali

On the request of the king of Kāshmir named Abhimānyu (1234-1182 B. C.) the famous Pandit Chandrāchārya went to Kāshmir, opened a Pāthashāla and taught Patanjali's Mahabhāṣya to his pupils. He also wrote a Sanskrit Grammar. Therefore Patanjali might have lived before 12th century B. C. (Vide Rajatarangini).

### Asoka

There were two Aśokas, one belonging to the Maurya dynasty and another belonging to the Gonanda dynasty of

Kāshmir, Both of them were contemporaries. Kashmir Asoka is the 48th monarch in the list of Kashmir kings. He lost his Kingdom to the Mlechchās and fled to the forest where he died. His son 'Jalauka' reconquered Kashmir from the Mlechchās. Kashmir Asoka's grandson was 'Damodara' II the 50th king in the list of Kashmir rulers. The 51st. King is Kanishka 52nd king Abhimanyu, the father of Gonanda III of 1182 B. C. The 53rd king in the Kāshmir list of kings is said to have been 2330 years before Kalhana i.e. in 1182 B. C. Aśoka was the 6th king counted back from this 53rd king. His time was 1448-1400 B.C. That the Kāshmir Aśoka and Maurya Aśoka (1472-36 B.C.) were contemporaries is admitted by the western historians. So it follows that Maurya Aśoka flourished in the 15th century B. C. and not in the 3rd century B.C. as is now generally understood. According to the Purāṇās the Maurya Aśoka's time is 1472-36 B. C. (Vide Rajatarangini)

Speaking of the Indian sources, Dr. Fleet wrote :

"We should not be able to deduce the date of Aśoka from the Purāṇās. But we should find *that the Rajatarangini would place him somewhere about 1260. B. C.* We shall find, indeed, that the Nēpāl Vamśāvali would place him; roughly, about B. C. 2600. As, however, that list does not mention him as a ruler of Nēpāl but only as a visitor to the country, we should probably infer a mistake in that account, *and prefer to select the date 1260, B. C.* And then we should set about arranging the succession of the kings of India itself, from the Purāṇās, with 1260 B. C. for the approximate date of the succession of Aśoka as our starting point.' (Quoted by M. Krishnamacharya in his History of Classical Sanskrit Literature, Intro. P. XCII)

As I have drawn from Rājatarangini in pointing out the errors of modern historians, I invite the reader's attention to the esteem in which this historical work of Kāshmir is held by wellknown scholars.

Mr. V. A. Smith has the following to say on Kalhana's work :—

"This Sanskrit book which comes nearest to the European notion of a regular History is the Rājatarangini of Kalhana, a metrical chronicle of Kāshmir, written in the twelfth century by the son of a minister of the Rāja'.

(Page 54 of the Oxford Students' History of India. By (V. A. Smith Ed. 1915)

Such a book as Rajatarangini is unique in the literature of the world.' ( P 8. A Short History of Kashmir, by P. Gwalal, B. A.)

'Kalhana's Rajatarangini is almost a revelation. Among the master - pieces of the world, his history is also one' (Ibid.)

## A P P E N D I X

Nagari transliteration for the Sanskrit sentence in page 8 and the Slokas in the book according to their serial number.

‘अतियोगेनाम’ ‘तुलमयेनाम’ ‘गोंगकेन or अंतिकिनेनाम’  
‘मकानाम’ ‘अलिक्यपुदले नाम’ etc.

१. “अत ऊर्ध्वं प्रवक्ष्यामि मागधाये बृहद्रथाः ।”
२. “महा पद्मामिषेकात्तु यावज्जन्म परीक्षितः ।  
एकमेव सहस्रं तु ज्ञेयं पच शतोत्तरम् ॥ ” (Matsya Ch. 271-38)
३. “पौलोमास्तु तधांध्रास्तु महा पद्मांतरे पुनः ।  
अनंतरं शतान्यष्टौ षट्त्रिंशत्तु समास्तथा ॥ ” (Mat. 271-39)
४. “तावत्कालांतरं भाव्य मांध्रान्ता दापरीक्षितः ।  
भविष्येते प्रसंख्याताः पुराणज्ञैः श्रुतर्षिभिः ॥ ” (271-40)
५. “सप्तर्षयस्तदा प्रांशुः (प्राहुः) प्रदीप्ते नाम्निनासमाः ।  
सप्तविंशति भाव्याना मांध्राणांतु यथा पुनः ॥ ” (271-41)
६. सप्तर्षयस्तु वर्तते यत् नक्षत्र मंडले  
सप्तर्षयस्तु तिष्ठति पर्यायेण शतं शतम् ॥ ” (Matsya 271-42)
- ७ “सप्तर्षीणांतु पर्याये तत्स्मृतं दिव्य संख्याया ।  
समादिव्याः स्मृताष्षष्टि दिव्याब्दानिच सप्ततिः ॥ ” (271-43)
८. “एभिः प्रवर्तिते कालो दिव्या सप्तर्षिभिस्तु वै ।  
सप्तर्षीणांतु यौपूर्वौ दृश्यते ह्युदितौ निशि ॥ ” (271-44)

९. “तयोर्मध्येतु नक्षत्रं दृश्यते यत्समं दिवि ।  
तेन सप्तर्षयो ज्ञेया युक्ता व्योम्नि शतं समाः ॥ ” (271-45)
१०. “नक्षत्राणा मृषीणांतु योग स्यैव तन्निदर्शनं ।  
सप्तर्षयो मघा युक्ताः काले पारिक्षिते शतम् ॥” (271-46)
११. “ब्राह्मणास्तु (आंध्रांशे स) चतुर्विंश (शे) भविष्यति शतंसमाः ।  
ततः प्रभृत्ययं सर्वलोकोव्या पत्स्यते भृशम् ॥ ” (271-47)
१२. “सप्तर्षयो मघा युक्ताः काले पारिक्षिते शतं ।  
आंध्रांशेस (तु,च,ते) चतुर्विंशे भविष्यति मते मम ॥” (Vayupurana  
99-423)
१३. सप्तर्षयो मघा युक्ताः काले यौदिष्ठिरे शतम् ।  
श्रवणेते भविष्यति काले नंदस्य भूपतेः ॥ ” (K. R. V.)
१४. “चतुर्विंशेऽ धनक्षत्रे भविष्यति शतं समाः ।  
आंध्रराज्यारंभकाला दारभ्यैते सुरर्षयः ॥ ”
१५. “महापद्माभिषेकास्तु यावज्जन्म परीक्षितः ।  
एकमेव सहस्रंतु ज्ञेयं पंच शतोत्तरम् ॥ ”
१६. “आंध्रराज्योपक्रमास्तु यावन्नंदाभिषेचनं ।  
अंतरं तच्चतान्यष्टौ प्रमाणजैः समाः स्मृताः ॥ ”
१७. “यदा पुनर्वसुं यास्यंते ते सप्तर्षयः पुनः ।  
तदाश्री गुप्तवंशानां राष्ट्रं त्वन्यगमिष्यति ॥ ”
१८. “पूर्वाभाद्रां यदा तेतु प्रवेक्ष्यति पुनर्द्विजाः ।  
गुप्तेभ्यो मागधं राज्यं तदापालान् गमिष्यति ॥ ”
१९. “सप्तर्षय स्तदा प्राहुः प्रदीप्ते नाग्निना समाः ।  
सप्तविंशति भाव्याना मांध्राणांतु यथापुनः ॥ ”

२०. “आसन् मवास्तु मुनयः शासति पृथ्वीं युधिष्ठिरे नृपतौ ।

षड्विक्रि पंचद्वियुत (२५२६) इशकालः तस्य राज्ञश्च ॥ ”

(बृहत्संहिता १३-३ & गर्गसंहिता)

(Brihat Samhita 13-3 & Garga Samhita)

२१. “आंध्राणां संस्थिताराज्ये तेषां भृत्यान्वये नृपाः ।

सप्तैवाऽऽ० ध्राभविष्यति - - - - - ॥ ”

२२. “अनुगंगा प्रयागांश्च साकेतं मगधां स्तथा ।

एतान् जनपदान् सर्वान् भोक्ष्यते गुप्त वंशजाः ॥ ”

२३. संग्रामे भारते वृत्ते सहदेवे निपातिते ।

सोमाधि स्तस्य दायादो राजाभू त्सगिरित्रजे ॥ ”

२४. “द्वाविंशतु नृपाह्येते भवितारो बृहद्रथाः ।

पूर्णं वर्षं सहस्रतु तेषां राज्यं भविष्यति ॥ ”

२५. “हत्वातेषां यशः कृत्स्नं शिशुनाको भविष्यति ।

वाराणस्यां सुतस्थाप्य श्रयिष्यति गिरित्रजम् ॥ ”

२६. “व्युठेना सावनेकटे २०० - ५० - ६ - सतविवासात्”

२६/१ “व्युष्टेन श्रावणं कृतम् - २००-५०-६ सतविवासातः ॥”

२७. “नीतिशास्त्रामृतं श्रीमा नर्थशास्त्र महोदधे : ।

य उद्दध्रे नमस्तस्मै विष्णुगुप्ताय वेधसे ॥ ”

२८. “अधीष्व तावदंड नीतिम् इय मिदानी माचार्य विष्णु गुप्तेन

मौर्यधि षड्भि श्लोकसहस्रै स्संविक्षता ॥ ”

२९. “ततो धर्म शास्त्राणि मन्वादी न्यर्थ शास्त्राणि चाणक्यादीनि

कामशास्त्राणि वात्स्यायनादीनि ॥ ”

३०. “किं वा तेषां सांप्रतं येषामति नृशंस प्रायोपदेश निर्वृणं

कौटिल्यशास्त्रं प्रमाणम् ॥ ”

३१. “अंतियोगेनाम योनल्लाजा येच अंनेतसा अंतियोगसा  
सामंता ल्लाजानो सवता देवानांपियसा पियदासेसा लाजिने! इत्यादि

३२. “अंति योकोनाम यवनराजो येचान्ये तस्यांतियोकस्य सामंताराजानः  
सर्वत्र देवानां प्रियस्य प्रियदर्शिनो राज्ञो इत्यादि.

३३. “योनकंबोज गंधाल्लानां, एवापि, अंने अपलंता ॥ ” इत्यादि.

३४. “यवनकंबोज गंधाराणां एवमप्यन्ये अपरांता” इत्यादि.

३५. षवेषुच अतेषु अषषुपि योजनषतेषु अत ‘अतियोगेनाम’  
योनला (जा) पलंवातेना ‘अंतियोगेना’ चतालिल्लजाने ‘तुल्लमयेनाम  
‘अंतिकिनेनाम’ ‘मकानाम’ ‘अलिकयषुदलेनाम’ निचं चोडपंडिया  
अवं तंबपन्निया हेवमेव हिंदल्लाजा विशवज्जि योनकंबोजेषु नाभके  
नामपतिषु भोजपितिनिक्खेषु”

३५/१ “सर्वेषुचांते प्वष्टस्वपि योजनशतेषु यत्र ‘अंतियोकोनाम’  
यवनराजः परंच तस्मा अंतियोका चत्वारो राजान ‘स्तुरमये  
नाम, “अंतिकोनोनाम” “मगोनाम” “अलिकसुंदरोनाम” नीचाः  
चोडाः, पांड्या एवं ताम्रर्णीयाः, एवमेव इह राजविषयेषु  
यवन कंबोजेषु नाभके, नाभप्रांतेषु भोजपितिनिक्खेषु

Pali Text

Sanskrit Translation

षवेषुच

सर्वेषुच

अतेषु

अंतेषु

अषषुपि

अष्टस्वपि

योजनषतेषु

योजनशतेषु

अत

यत्र

अतियोगेनाम

अंतियोकोनाम

योनल्लाजा

पलंवातेना



अंतियोगेना चतालिलजाने	अंतियोकात् चत्वारि राजानः
'तुलमयेनाम' 'अंतिकिनेनाम' 'मकनाम' 'अलिकयषुदलेनाम'	Please note the . changes in the names.
निचं चोडपंडिया अवं तंबपन्नियाहेवमेव हिंदा (हिदा) लाजाविशवजि योनकंबोजेषु नाभकेनाभपतिषु भोजपितिनिक्वेषु	'तुलमयोनाम' 'अंतिकोनोनाम' 'मगोनाम' 'अलिकसुंदरोनाम' नीचाः चोडाःपांड्या एवं ताम्रपर्णीयाःएवमेव इह राजविषयेषु यवनकंबोजेषु नाभकेनाभप्रांतेषु भोजपितिनिक्वेषु इत्यादि—

३६. “शनैकस्तु क्रियालोपादिमाः क्षत्रियजातयः ।

वृषलत्वंगतालोके ब्राह्मणादर्शनेन च ॥”

(Manu 10-43)

३७. “पौंड्रकाश्चौद्र द्रविडाः कांबोजा यवना इशकाः ।

पारदापह्वाश्चीनाः किराता दरदाखशाः ”

३८. “मुखबाहूरुपज्जानां यालोके जातयो बहिः ।

स्लेच्छवाचश्चार्य वाचस्सर्वेते दस्यवः स्मृताः ॥ ”

In Vishnu Purana Amsa IV, Chap.

III, Verses 42 to 49

३९. “शक यवन कांबोज पारद पल्लवा हन्यमानो स्तत्कुलगुरुम्

वशिष्ठ शरणं ययुः ॥ ,

४०. “अघैतान् वसिष्ठो जीवन्मृतकान् कृत्वा सगरमाह । ” 43
४१. “वत्सा ! इमेभिर्जीवन्मृतकै रनुमृतैः ॥ ” 44
४२. “एते हितेच मयैव त्वत्प्रितिज्ञा परिपालनाय ।  
निजधर्मं द्विजसंगं परित्यागं कारिताः ॥ ” 45
४३. “तद्येति तद्गुणवचनं मभिनन्द्य तेषां वेषा नन्यत्वं  
मकारयत् । , 46
४४. “यवनान् मुंडित शिरसोर्धुमुंडान् शकान् प्रलंबकेशान् पारदान्  
पल्लवान् श्मश्रुधरान् निःस्वाध्याय वषट्करा नेता नन्यांश्च  
वक्षत्रियां चकार ॥ ” 47
४५. तेनात्म धर्मं परित्यागा “द्वाह्मणैः परित्यक्ताः”, स्लेच्छतां ययुः 48
४६. “सगरोपि स्व मधिष्ठानं मागत्या स्खलितं चक्रं सप्तद्वीपवतीं मिमा  
मुर्वीं प्रशशास” ॥
४७. “शकाः यवनकांभोजाः पारदाः पल्लवास्तथा ।  
कोलिसर्पाः समाहिषाः दर्वाश्चोलाः स केरलाः ।  
सर्वेते क्षत्रियास्तथा तेषां धर्मो निराकृताः ।  
वसिष्ठवचनाद्राजन्सगरेण महात्मना ॥ (Harivamsam)
४८. “पूर्वे, किराते यस्यांते पश्चिमे यवनाः स्मृताः ।  
दक्षिणे मलयो यस्य हिमवा नुत्तरे तथा ।  
तदेतद्भारतं वर्षं सर्वबीजं द्विजोत्तम ।  
ब्रह्मत्वं ममरेशत्वं देवत्वं सपि दुर्लभम् ॥ ”
- (Markandeya Purana, Bharata Varnana Prakaranam)
४९. “पूर्वे किरता यस्यांते पश्चिमे यवनाः स्थिताः ॥ (Vishnu Purana  
2-3-8)

५०. उत्तरश्चापरे (NORTH WEST) म्लेच्छाः क्रूरा भरतसत्तम ॥  
(Bharatam, Bhishma Ch. 10-64)

५१. “यवनाश्चीन कांभोजा दारुणा म्लेच्छ जातयः  
सकृद्ग्रहाः कुलथताश्च हूणाः परसिकैस्सह ॥ ” 65

५२. कांभोज यवन शक आरट्टक” (Ramayana, Kishkindha  
Kanda)

५३. “प्रागजोतिषा” मधिप इशूरो म्लेच्छा नामधिपोबली  
यवनैस्सहितो राजा भगदत्तो महारथः ॥ ”  
(Bharatam, Sabha Ch. 51—Verses 13,14)

५४. “अटवींच पुरीं रम्यां यवनानां पुरंतथा ”  
(Bharatam Sabha—Ch. 31)

५५. “रामठान् हार हूणांश्च प्रतीच्याश्चैव ये नृपाः ।  
म्लेच्छान् परमदारुणान् पल्लवान् बर्बराश्चैवकिरातान्  
यवनान् शकान्”  
(Vide Bharatam, Sahab—Ch. 32 whole)  
(Again the lines in the 13th Edict)

५६. “ष्वेषुच अतेषु अषषुपि योजनषतेषु अत ‘अतियोगेनाम’  
योनला (जा) पलंचातेना अंतियोगेना चतालि ४ लजाने  
“तुलमयेनाम” ‘अंतेकिनेनाम’ ‘मकानाम’ ‘अलिक्यषुदलेनाम’  
निचं चोडपंडिया एवं तंनपन्निया हेवमेव हिंदलाजा विशवजि  
योनकंनोजेषु नामके नामपंतिषु भोजपितिनिक्वेषु”

५७. सर्वेषुंचांति ष्वष्ट्रस्वपि योजनशतेषु यत्र ‘अंतियोकोनाम’  
यवनराज परच तस्मादंतियोका चत्वारो राजान ‘स्तुरमयोनाम’  
‘अंतिकोनोनाम’ ‘मगोनाम’ ‘अलिकसुंदरोनाम’

नीचाः चोडाः पांड्या एवं ताम्रपर्णीयाः एवमेव इहविषयेषु  
यवनकंभोजेषु नाभके नाभप्रांतेषु भोजपितिनिक्त्रेषु ॥

५८. “अतियोगेनाम तुलमयेनाम गोंगकेन or अंतिकिनेनाम  
मकानाम अलिक्यषुदलेनाम Etc.,

५९. “मगधात्र राजानम् बहुपति मित्रं पादे वंदापयति” ॥

६०. “बुंटाळक्तो चतुरेतु वेडूरिय गभे धंवे पतिधापयति पानं ।

तरिय राजमुरियकाले वोच्छिनेच च्छेयथि अङ्ग सतिकं तुरियं  
दपादयति खेमराजा सवधराजा समिकुराजा धमराजा वसंतो  
सुडतो अनुभवतो कलाडनि” ॥

६१. (आंध्रभृत्या स्सप्त)

“आंध्रणां संस्थिता राज्ये तेषां भृत्यान्वयेनृपाः ।

सप्तैवांध्रा भविष्यन्ति” इत्यादि— (Matsya 271-19)

( Brahmanda Purana )



